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# Review and Expositor

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A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



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have an opportunity, like in character, but worldwide in scope, to establish as international the religious liberty which their fathers successfully wrought into the structure of our national life.

### **The Baptist Devotion to Religious Liberty**

The freedom the individual enjoys determines the boundaries of his responsibility. The highest use any man can make of his freedom is voluntarily to transfer this entire area to God, seeking in choices and in conduct to conform to the divine will. Baptists always have sought religious liberty in order that they might exercise the freedom, thus bestowed, to translate into obedient and Christian character the revealed will of God, and they have never sought this freedom for themselves alone. They hold that the denial of this freedom by any earthly power is an assault upon a God-given, ineradicable human right. They endow personality with a dignity and a worth, unsurpassed by any religious group on earth. They believe in God as the ultimate source of human freedom and in the competency of the human soul to use every freedom to the glory of God and in the generous-hearted service of mankind.

Baptists, declaring that personal faith in Jesus Christ opens the way for a living fellowship with God, demand that the powers of this world grant free access to every nation to the end that they may share their experience of divine grace with all who dwell upon the earth. This demand is now denied in the lands where full and complete religious liberty is not legally granted, or its enjoyment not fully implemented. Toleration is not religious liberty, because it assumes that an earthly power has the right to bestow or to deny that which God has ordained. Freedom of worship, as it exists in non-English-speaking lands, lacks the essential element in religious liberty in that the State retains such a control as to limit, if not to deny, the privilege of propagating through persuasion the religious faith held by the individual or the group. Baptists cannot give fully their approval to any civil State which does not guarantee "full liberty in religious concernments."

### **The Development of Baptist Co-operation**

The associated activities of Baptist churches have slowly expanded. Their first corporate endeavor was evidenced in the adoption of confessions of faith, which were both interpretative and defensive. The forming of Baptist Associations had their origin in natural desires for fellowship, for reports upon the state of religion in the churches and for the free discussion of questions of polity and doctrine. The missionary impulse led to the creation of Baptist Societies and later to Baptist Conventions. The need for better Bible instruction stimulated the Sunday School movement, the publication of religious literature, and the creation of educational institutions with emphasis upon theological training. In modern times, the stress has been upon religious techniques, the organization of local church activities and the raising of funds for denominational causes. Only two agencies have been set up by Baptists, competent to deal with the religious issues that grow out of the present world crisis: the Baptist World Alliance and the Joint Conference Committee on Public Relations, representing the 11,000,000 Baptists of the United States. Neither of these is receiving a financial support commensurate with their opportunities.

### **The Baptist Attitude Toward Social Betterment**

Baptists have given little attention and still less thought to their significant and morally responsible place in the present changing world order. Obeying the teachings of Jesus, they put a little child in the midst and declare that the physical, intellectual, moral and spiritual welfare of the child should be the chief concern of those who control his social environment. The changes, that need to be made in the social order, in the structure of government and in the agencies that effectively influence the growing life, have received small consideration. Therefore Baptists have no clearly defined philosophy and no carefully framed program for the betterment of society. Their thought and their efforts have been concentrated upon moral and social

improvement through the influence of regenerated men and women. Some of them are enamored with the social gospel and as a result have become half-hearted in the preaching of the Gospel, with its emphasis upon individual regeneration. The reaction upon many other Baptists has been to lessen their interest in the Christianizing of the existing institutions and agencies that so largely control the child's social environment.

The division of our denominational activities determines the development of our specialized leadership. Since little emphasis has been laid upon our obligation to influence public action through the application of our distinctive principles to the political problems of our age, Baptists have few statesmen who have given sufficient thought to the relation of these principles to government, to guide and to direct us in this critical time. Therefore as a people we are confused, because those who should sound the trumpet are either silent or they are giving forth uncertain sounds. Our chief need as a denomination is more informed, courageous and God-fearing Baptist Watchmen.

### **The Winning of Religious Freedom for America**

Our fathers understood, suffered for and finally won religious liberty. The situation they faced, the course they followed and the co-operation they sought and secured in winning their great victory, should inspire and guide us in the action which ought to be now taken. Rhode Island had erected a political laboratory to test the stability of a government "with full liberty in religious concerns." The veils of colonial religious establishments were evident, especially in Massachusetts and in Virginia, where the Baptists were severely persecuted. Between 1766 and 1778, forty-two Baptist preachers, leaders in the great religious awakening which swept Virginia, were imprisoned by the colonial authorities. Every Baptist should read Little's "Imprisoned Preachers and Religious Liberty in Virginia." Beaten, slashed, pelted, dragged from preaching stands, mobbed, arrested, jailed by sheriffs, condemned to imprison-

ment, they preached to the crowds that gathered outside the windows of their cells. This persecution aroused the righteous indignation of Thomas Jefferson, Patrick Henry, James Madison and other outstanding champions of the American Revolution.

The Baptists of Colonial Virginia, grown to a church membership of 35,000, were neither indolent nor inactive. They framed, circulated and presented petitions to the House of Burgesses, praying for redress from religious grievances; one of their petitions bearing more than 10,000 signatures. If a proportionate number of names should be subscribed to a petition by the Baptists to-day to the President and the Congress, praying that Freedom of Expression and Freedom of Religion be the condition of membership to the proposed Federation of Nations, this petition would carry 3,500,000 names.

These Virginia Baptists, so George Washington declared, gave an almost unanimous support to the American Revolution. They sought and they fought to secure, not for themselves alone, but for all men, believers and unbelievers alike, religious liberty, and in so doing they introduced into the structure of civil government the principle that uproots the source and destroys the instruments of religious persecution wherever this principle is embodied in a nation's constitution and effectively implemented by law. It is no surprise that complete separation of Church and State is America's chief contribution to civilization. Our Baptist forefathers won their great victory, because they were ready to suffer, persistent in imploring the powers that be, and in fighting for and in dying for the cause of religious liberty. The Baptists of this generation need a double portion of their spirit.

### **The World To-day**

International conditions must be surveyed before the obligations of this generation can be formulated. Within the past two centuries the population of the world has had an estimated increase from less than one billion to over two billion. The inventions of the airplane and the radio, to

mention only two, have brought the nations so close together that it is no longer proper to speak of them as a neighborhood; they are a family, eating from the same table, with the greedy, rowdy nations going to war in order to get the best food. The United Nations are now teaching the Axis Powers that if they are to remain at the table, they must behave themselves.

### **The Chief Problems in International Relationship**

Previous to the outbreak of World War II, an organized effort had been made to preserve the peace and to maintain good order among the nations. The agency to achieve this end, the League of Nations, failed because international law was not enforceable and solemn treaties could be and were treacherously violated.

The two basic facts, recognized by international law, are the sovereignty of the States and the sanctity of treaties.

Sovereignty may be defined as the organized or general will of the community. Woodrow Wilson says, "Sovereignty resides in the community." A democracy is a system of government through which this resident general will is made effective. The goal of World War I was "to make the world safe for democracy," a goal which is realized only through the safeguarding of the liberties of an informed citizenry and the construction of political machinery for the proper and adequate expression of the popular will. The goal of the present World War for Human Freedom should be the limitation of membership in the Society of Nations to those whose constitutions provide for the control of each State's sovereignty through popular action, so that the general will shall be enthroned as the ultimate source of authority.

A treaty, once made, becomes alongside the State's own constitution, a part of its fundamental law. There is no higher expression of national honor than a strict adherence to treaty obligations. Both World Wars had their origins in the violation of solemn and binding covenants. The weakness of international law is that there is no acknowl-

edged lawgiver and no tribunal empowered to enforce it through coercion of transgressors. The Briand-Kellogg Pact was signed by fifteen nations, including Germany, Italy and Japan. These great powers united in "a common renunciation of war as a national policy." Another goal of the World War for Human Freedom should be the immediate expulsion from the Society of Nations of any country guilty of breaking any of its covenants.

### **The Revolt Against God**

Usage or custom is another factor in international law. For centuries the makers of treaties recognized as theoretically authoritative "the common standard of right conduct as prevailing throughout the Christian world." The admission of Turkey and Japan into the Society of Nations, and "the Revolt against God," led by Russia, Turkey, Japan, Germany and other smaller states, a subject treated at length in the writer's new book, bearing the above title, has introduced an anti-Christian standard of conduct, leaving force, and only force, as the ultimate basis of international relationships.

The most portentous phenomenon in the whole history of mankind is the contemporary worldwide assault upon the idea of God—an assault which has taken the form of a fierce attack upon the sponsorship of powerful governments. No fact is more ominous than that the great societies, composing the nations of the civilized world, are unable to agree upon a common reference to a mutually acknowledged moral authority; for permanent world order cannot exist without such a reference.

### **Goals to be Achieved**

The realistic Christian envisages political freedom, realized through a functioning democracy; the formulation of a system of international law, with a world court for the adjudication of national differences; the expulsion from the Society of Nations of any State guilty of the violation of its covenants; the creation of a World Commonwealth supported by all the great powers that dedicate themselves

to the establishment of equal justice under law for the peoples of earth, and the emancipation of all mankind from religious tyranny and intolerance of every kind and character.

### **The Growth of Democracy**

The student of history is impressed by the long, slow growth of democracy as a system of government. The city-states of the Greeks furnished the first laboratory of democracy, where the privilege of participating in the government was limited to citizens, while the majority—slaves—had no political and hardly any civil rights. The Republic of Rome and the free cities of the Middle Ages continued this limited form of democracy. The rise of the Dutch Republic, the English Revolutions of 1642 and 1688, and the American Independence of 1776, were religious as well as political movements. The French Revolution of 1789 lacked this religious dynamic.

The chief effort of these revolutions was the liberating of individual self-expression in political life—the right of suffrage, recently extended to women. The parliament, in our country the Congress, is through their chosen representatives the voice of the people, and functions through the enactment of the general will into the laws of the land. Democracy is an expensive and by no means a perfect government, but for the preservation of the dignity and the worth of the human personality; for the development of the possibilities inherent in the individual; for the advancement of a peaceful and beneficent social and economic order, and for the promotion in the fullest sense of the common weal, according to the test of history, no other form of government is comparable. The extension of democracy to all lands and to all areas of life is an end which should be most earnestly sought when the representatives of the victorious United Nations meet for their World Peace Conference.

### **National Sovereignty a Treat to Lasting Peace**

There is no order without effective restraint. The problem of unruly, rowdy nations who commit crimes

against an international order can, under existing conditions, be solved only by the threat of force or a resort to arms. The chief element in the problem is the generally accepted interpretation of national sovereignty which involves a common recognition by the States of each other's existence, integrity, independence and equality. Each State, so it is assumed, has the right to change its form of government and to enjoy the free exercise of its internal energies. The organizing and directing of internal energies toward a war economy, for the purpose of building up a powerful military machine, is a State's right, long recognized by international law. However the teaching of history clearly shows that such a program inevitably leads to war. An idolatrous devotion to nationalism, and a jealous insistence upon absolute sovereignty led the Axis Powers to the substitution for parliamentary processes of a totalitarian order which was preceded or followed by a withdrawal from the League of Nations. Global war was inevitable.

Collective security cannot be achieved so long as national sovereignty retains as an absolute right the complete control over its form of government and the full directions of its internal energies toward ends that may directly or indirectly threaten the peace of the world. In the interest of a new and better world order, a clearer and a more restricted definition of sovereignty is imperative.

### **An International Bill of Rights**

The essential and vitalizing parts of our Federal Constitution are the Preamble and the first ten amendments, known as the Bill of Rights. A new world order is now in process of taking form. When the representatives of the United Nations meet to consider the basis of a just and durable peace, a Preamble, stating the aims of international collaboration should be given the first place upon their agenda. Equal in importance will be the adoption of an International Bill of Rights, setting forth the duties of nations one to another, accompanied by the acknowledgment of the obligation of each and all nations to safeguard the

inalienable rights of men everywhere in the world. Thus a standard of reference would be established. If the benefits of collective security were limited only to those nations who dedicated themselves to a form of government and to a direction of their internal energies, both of which tended to the extension of all freedoms essential to the welfare of every man, such collaboration would make possible and practical the Federation of the World and the Parliament of Man.

The American Law Institute, a national body whose membership is limited to recognized legal authorities, has appointed a group of distinguished lawyers who are now engaged in the formulation of an International Bill of Rights. The Federal Council of Churches of Christ has a Commission on a Just and Durable Peace, whose findings have been published under the title, "The Six Pillars of Peace." Acting upon the suggestions of U. S. Senators Bailey, George and Logan, then members of the Southern Baptist Convention Committee on Public Relations, the writer prepared and sent to one hundred Baptist leaders for study, "A Pronouncement on Religious Liberty." This document, after final revision, was submitted in 1939 to the annual meetings of the Southern, the Northern, and the National Baptist Conventions and by each was passed unanimously. Thus for the first time in their history, these bodies with a combined constituency of 10,500,000, set forth an American Baptist Bill of Rights. This is the chief contribution that the Baptists of this generation have made toward the solution of civilization's immediate and most urgent problem, but, sad to say, this document will remain only a scrap of paper unless our leaders—our Baptist Watchmen—seek enthusiastically and strenuously to implement that which American Baptists have declared.

### **Religious Freedom the Basis for World Peace**

The liberation of all men everywhere in the world from coercive control in the realm of religion is the only sound basis for a functioning democracy, and for a just and lasting peace. Religion is reverence in action. Freedom to choose

that which the individual reveres implies the right to choose those whose rulership he acknowledges. The liberation of the individual for self-expression in the community, and in the nation of which he is a citizen is a corollary of religious liberty, and in government this liberation finds its expression in a democracy that conserves individual rights and promotes the general welfare.

The ultimate source of foreign policy in our government is the general will of the American people. The political agent is the Department of State, whose programs are framed by the President of the United States in associations with his Secretary of State. President Roosevelt is committed to Freedom of Expression and Freedom of Worship as essential bases for the future collaboration of the nations of the world. In taking this position, he has the unanimous approval of all American Baptists who understand and appreciate their distinctive principles. Their chief concern centers in the adoption and the implementation of these two Freedoms as essential features in the governments of the nations that are to enjoy collective security through some international association. If this course be followed, Western civilization will be saved, mankind will experience a new birth of freedom and a better world order, dedicated to the welfare of all mankind, will be inaugurated. Never before has humanity faced an opportunity to any degree comparable to this.

"We are living, we are dwelling  
In a grand and awful time;  
In an age on ages telling,  
When to be living is sublime."

### **To Your Tents, O, Israel**

Whatever is done, must be done quickly. This Global War soon will end. Public opinion in our land must be emotionally aroused and the goals of world organization sought to be clearly defined. A better foundation than that laid for the League of Nations must be wisely constructed. The United States cannot escape the responsibility of leadership in transforming this warring world into world,

free from religious coercion and political oppression. American Baptists owe it to themselves and to mankind, to be the protagonists of religious freedom, which, legally enforced throughout the world will end religious persecution of every kind and will liberate all men everywhere to choose those by whom they shall be governed. Baptist Watchmen may play, in this critical hour, the role their Virginia forefathers did in making possible religious liberty for this great nation, and if they play their part successfully, it will make possible throughout the world the religious liberty of every man. "To your tents, O Israel."

# **Religious Liberty the Only Basis for a Just and Durable Peace**

**L. L. Gwaltney**

In America the correct ideal with reference to religious freedom has been attained. Jews, Catholics, Protestants, Baptists and people of all faiths have agreed to disagree, and disagree agreeably. They all live at peace under one flag just because they are all free to hold and propagate their peculiar faiths. Hence the strong political unity of America is due to a lack of any governmental coercion in a wide diversity of faiths.

The utmost freedom of religion should be attained by the present global war. As such, this boon should have first place in postwar considerations and plans. For, if the minds and souls of men are not free, no other permanent freedoms can be established.

## **Error of State Churches**

Now wherever state churches exist there is and can be no religious freedom in the truest sense. These churches are found in the British Isles and in Europe. In some instances they are Protestant, in others Catholic, and in still others they are the Greek Orthodox. But wherever they exist it means that the state fosters one church in preference to others and to the degree in which it favors one it opposes all others. That simply is not religious freedom.

The clergy of such churches are conscious that others are being taxed for the support of their peculiar faiths and they raise no protest against it. Yet the most avaricious corporation does not ask others to pay its expenses and in that a secular corporation exercises a higher sense of ethics than do the state churches.

The clergy of state churches are usually possessed of a superiority complex and an ecclesiastical pride which is expressed in intolerant dogmatism, all of which is rooted in the secular power and glamor of the state and is foreign to the spirit of Christ and to the spiritual democracy of all believers.

The clergy of such churches are prone to sell out their own liberty to the state for a "mess of pottage" and, in turn, are inhibited from attacking the social evils and sins of the state. Isaiah, the prophet, foresaw the "watchmen" who were blind. He said they were: "dumb dogs, they cannot bark...shepherds that cannot understand; they all look to their own way, everyone to his gain from his quarter;" and the state treasury is the quarter to which such clergy look.

State churches lean upon the arm of Caesar (the state) for their support because they lack faith in God and confidence in the people to support them out of their voluntary contributions. A great many of the devotees of such churches frankly admit that they do not believe the people would support their churches apart from funds coerced by the state. But in such coercive measures the grace of giving is negated and thus the funds for said churches come from secular and not sacred sources.

State churches impose a religious act upon irresponsible infants, which they are pleased to call baptism and in so doing they not only place upon infants the tags of a particular church but also the imprimatur of the state which is a political institution only.

### **Three Views of Religious Freedom**

There are three views which men have held as regards religious freedom: the first is mere toleration, the second is freedom of worship, and the third is the freedom of religion itself. These three views are vastly different.

First, toleration is based upon the false assumption that some political or ecclesiastical organization arrogates to itself the authority to tolerate others in matters of religion while the freedom of religion is a "natural right" given by God to all men. Hence it is both preposterous and utterly false for any church or state to assume that it has any authority to tolerate others in their exercise of a natural right.

Secondly, the freedom of worship goes further than mere toleration but this comes far short of the freedom of religion.

For it is true that in State Churches the "powers that be" may be willing that others have a certain freedom of worship, and so other ministers may read and pray and preach to local congregations. But when these begin to defend and propagate their faiths, evangelize others and build institutions for the furtherance of their religion, and the process goes far enough to threaten in the least the control exercised by State Churches, the ecclesiastics of such churches almost invariably suppress them. The most recent illustration of this ancient proscription was seen in Rumania when the Greek Orthodox Church closed the churches and theological schools and suppressed the publications of certain dissenters. Historically the same was done for centuries both all over Europe and in the British Isles. Thus the freedom of worship may be granted while the freedom of religion is lacking.

Third, the total and absolute freedom of religion for all faiths is the only thing that satisfies the American conscience. This means more than toleration and more than the freedom of worship. It means the right to worship and to preach and to practice, to send out missionaries, to build institutions and to found publications for the propagation of their particular faith. It is to the everlasting glory of America that this is possible, and possible not only for Catholics, and Protestants, and Jews, but for Buddhists, Mohammedans, and for the devotees of any other pagan faith in the world.

### **Anglo-Saxons Lead in Freedom**

The vast majority of Americans are actively and aggressively pro-British. For, whereas, nearly all races and peoples have combined in making America, it was Britain that transmitted to America its language, customs, much of its law and the most of its culture. More than that, it is perfectly clear that Britain and America, the two great Anglo-Saxon Protestant and democratic nations, aided by Russia and China, are saving the liberties of the world at the present time. These liberties are certainly not being saved by the nations of Europe or by the huge ecclesiastical

system that practically controls that continent. And since it is true that the United Nations are now saving human liberties, it is to be devoutly hoped that they will all collaborate in a post-war effort to preserve the peace of the world. But whether others do or not, it is of the greatest importance that Britain and America enter into an indissoluble union that they will forever remain friends and cling together if, indeed, Anglo-Saxon civilization is permanently to survive.

Nevertheless, it is certainly true that England is the obstructionist above all other nations in tenaciously holding to the anachronism of a State Church in the modern world. England is fighting for liberty along with America and yet it does not grant complete religious freedom to all of its citizens. What nation, except England, in a modern world would hold to an outmoded idea of an act of Parliament making its king both the head of a church and a state at one and the same time? Who would ever suppose that an act of Parliament could add or detract one whit from ones religious status?

### **American Congress vs British Parliament**

It is against the fundamental law of the United States for Congress to interfere with religion in any way whatever. It is stated in the first amendment to the Constitution (Bill of Rights) that "Congress shall make no law respecting an establishment of religion or preventing the free exercise thereof." That means that should Congress make a law touching religion it would be in violation of the Constitution and it would immediately be invalidated by the Supreme Court of the United States. The founders of the American government, led in this by Thomas Jefferson, saw that the freedom of religion was a natural right bestowed by God upon all men and, as such, Congress should have nothing to do with religion. That makes religion free for all America and yet the parliaments of England and Europe are still making laws with reference to religion which, in itself, is proof that said parliaments have no conception of what is meant by the actual freedom of religion.

Should the question be raised as to why the American people are so intensely interested in the separation of church and state, and especially as that regards Great Britain, the answer is that the war is being fought in order that freedom may obtain over the world. That includes the utmost religious freedom, the very thing that England does not grant to its religious minorities. In all countries where state churches exist religious minorities are not free, and inwardly and silently they revolt against the ecclesiastical tyranny which they know is being imposed upon them.

### **The Atlantic Charter and The Four Freedoms**

The four freedoms were first promulgated in the President's annual message to Congress on January 6, 1941. (Note that date.) The Atlantic Charter was signed by the President of the United States and by the Prime Minister of Great Britain, August 14, 1941, more than seven months after the four freedoms were first mentioned. But in the Atlantic Charter there is no mention of the freedom of religion. In the sixth article only two of the freedoms are mentioned, namely "freedom from fear and want." It is a matter of conjecture as to whether or not in the signing of the Charter the President, out of deference to the Prime Minister, failed to insist upon the freedom of religion since it is certain that the freedom of religion does not prevail in the Prime Minister's own country. Now in the President's radio address of February 23, 1942, six months after the Charter was signed, he again mentioned the four freedoms. His exact language in that address said, "The Atlantic Charter applies not only to the parts of the world that border the Atlantic but to the whole world; disarmament of aggressors, self-determination of nations and peoples, and the four freedoms—freedom of speech, freedom of religion, freedom from want and freedom from fear."

Hence mention was made of the freedom of religion both before and after the Charter was signed while there is no mention of it in the Charter itself. This means that should the Charter, in principle, be adopted by the parliaments of the world it would have no reference to the freedom of

religion to say nothing of the separation of Church and State.

### **The Six Pillars of Peace**

"The Six Pillars of Peace," propounded by the Federal Council of Churches of Christ in America, has nothing to say of the separation of Church and State which, as has been shown, must be accomplished before there can be absolute religious freedom for all. The sixth pillar reads as follows: "The peace must establish in principle and seek to achieve in practice the right of individuals everywhere to religious and intellectual liberty." That most probably means nothing more than toleration of religious opinion or the right of worship. It certainly falls far short of the freedom of religion which gives to all men the right not only to worship but to propagate their faith. If nothing more than that is to come out of the Peace Conference, so far as the freedom of religion is concerned, the war will be lost and millions of men will have died and yet will have failed to attain and preserve the greatest of all freedoms.

### **Historical Addendum**

It should be remembered that State and Church were first united by Constantine (the Roman emperor) in 325 A. D., and the unholy union soon brought on a relentless persecution of non-conformers and dissenters. The Inquisition, with all of its horror, was rooted in the State Church. After the union was once effected State and Church were never again separated anywhere in the world until 1663 when Dr. John Clark procured a charter from Charles II of England which made the Providence Colony, founded by Roger Williams in 1638, (1) independent of the Puritan Colony in Massachusetts and (2) granted religious freedom to all men in the Providence Colony.

It should also be remembered that the Church of England was established as a State Church in Colonial Virginia when that colony was founded by the British in 1607 and that there was a religious revolution against the colonial State Church long before there was a political revolution

against the British government. This religious revolution lasted from shortly after the founding of the colony (1607) until the adoption of the Virginia Statute for Religious Liberty in 1786 by the legislature of that state. Then, following the Revolutionary War, the Bill of Rights was adopted in 1791 by the Congress of the United States.

This means that Church and State were separated in America: (1) in the Providence Colony in 1663; (2) in Virginia in 1786; (3) in the United States in 1791. It means that after State and Church were united in 325 A. D. it was 1,338 years before they were separated in Providence; 1,461 years before they were separated in Virginia; 1,466 years before they were separated in the United States.

During these long centuries State Churches cast a stream of blood and gore across Europe, the British Isles and Colonial America. The union of State and Church has, therefore, been the evil of all evils ever inflicted upon Christendom. Let it be earnestly hoped and devoutly prayed that at this epochal juncture in the history of the world that tendencies and means may be somehow started which will bring about separation of Church and State over the whole world and thus permit men everywhere to enjoy that religious freedom which God has bestowed upon them as a natural right.

# **The Competency of the Individual in Religion**

**By Harold W. Tribble**

There is a fundamental kinship between religion and civil government. One concerns man's relation to God, while the other controls the relation of the citizen to the state; but the type of religion that is practiced and the form of government that is established will go far toward determining the authority that each will exercise over the individual. And we are concerned with one individual in two relations. One type of religion fits in with a totalitarian form of government, gladly conforming so long as it has a sufficient share in the power of the government to enable it to control or suppress all differing or opposing forms of religion; while another form of religion provides the foundation upon which true democracy in the state may be established and maintained.

There are three focal points where religion and government must meet in coming to grips with some of the elementary principles of life. One is the competency of the individual in relation to and under grant of sovereign power. Another is the final objective of the relationship between the individual and sovereign power. The third is the functional relationship between the individual and the sovereign power in the achievement of the established objective.

In this brief discussion it will be sufficient to give our attention to the principle of the competency of the individual in religion, leaving the implications for democracy to be worked out by the reader. If we can grasp clearly this fundamental principle, we shall be in a better position to think our way through the problems that involve the establishment and maintenance of a vital religion and a true democracy.

I. The competency of the individual under God is a primary principle in the establishment of true religion.

Always we need to make a distinction between primary principles and rules of conduct, or between ultimate truth

and interpretations and applications of truth. Here we are dealing with ultimate truth. The individual must be regarded as holding a basic competency under God in the realm of religion. Three reasons may be advanced in support of this statement.

1. It is grounded in the worth of personality. Religion at its best is a personal relation between God and man—between God the Infinite and Absolute Person and man the finite person capable of fellowship with the Infinite. Without this truth we do not have an adequate frame for religion. With it we have the possibility of unlimited expansion.

God is the Creator; man is his highest creature. There are infinite resources in God for creation. At the apex of creation he has placed man, made in his image, endowed with potentialities for a life of fellowship with the Creator. On the basis of that endowment, man is commissioned to exercise dominion over the natural order and to bring it to a level of expression and achievement that is not possible without man's service. But sin separates man from God, frustrates the divine purpose in creation, and defeats man.

God is the Redeemer; man is brought through redemption into a fellowship with God that releases the creative power of God in him and through him in the moral universe. In Christian experience the creative and redemptive phases of God's activity are one work. "Wherefore if any man is in Christ, there is a new creation" (II Cor. 5:14). The redeemed man is God's creature enabled by grace to exercise the privileges and demonstrate the power of personal fellowship with God.

This leads to a recognition of the value of every human as a person. When does the individual begin as a person? The answer must be, when his life begins. This does not mean that the infant is a mature or developed person, but that he is a growing person. Influences brought to bear upon life in the earliest stages may have profound and far-reaching effect upon the behavior of that person in later years. To be realistic we must view the life of the individual as a whole. Religion in its organized expression must adopt those methods which will conduce to the maximum

personal development of the individual in fellowship with God. For this reason there must be no substitutes for personal action. It is a violation of the primary principle of the competency of the individual under God, and it is a neglect of the fundamental value of personality, for us to set up a pattern of religious behavior which involves the arbitrary substitution of the action of adults for the action of infants. If the infant is a growing person, our pattern of religious behavior should be designed to train the child to choose and act voluntarily as he develops, rather than to impose upon him the result of the choices and acts of others.

This is the primary reason for our insistence upon believer's baptism and our rejection of the practice of infant baptism. That there is increasing recognition of the importance of this principle in relation to the continued acceptance of the validity of infant baptism, one might cite the view set forth by Dr. Emil Brunner in his recent book, **The Divine-Human Encounter**. He takes the position that the New Testament teaches that "the fact of baptism is a two-sided happening which conforms completely to what we have called personal correspondence." Then he says that the Reformation found in infant baptism "a particularly powerful testimony indicative of the anticipatory grace of God, on free election grounded purely in the goodness of God and not in man's disposition or circumstances. But in that way it encountered dogmatic and practical defects which heavily encumber Reform Churches to this day" (p. 179). He further points out that the 'sacrament' of baptism is no true sacrament without faith. Many Calvinists practice the rite on the basis of a proxy faith, while Lutherans justify it on the basis of anticipatory grace. But Brunner calls attention to the serious difficulty in reconciling this practice of the church with the lack of faith in the lives of those who have been baptized. He says, "Most of the contemporary neopagans and also most members of atheistic societies have been baptized as infants; what does the grace of baptism, of which in any event they probably never even heard, mean for them? What does the fact of having been baptized mean for the large number of con-

temporary people who do not know and do not even care to know whether they have been baptized? Infant baptism, which had its good points in an entirely Christian fellowship—that is to say, a fellowship of persons who all joyfully profess Jesus Christ as their lord—becomes a highly questionable arrangement where it is requested more from consideration of custom than from a conviction of faith. It becomes a questionable arrangement when judged on the basis of the undervalued fundamental assertion of the Reformation: **Nullum sacramentum sine fide**—the sacrament is not valid without faith” (181f). This gets back to the basic question concerning the action of the individual. If the individual is not allowed to exercise faith in a voluntary manner, the rite of baptism becomes a meaningless ceremony as far as that experience of the individual is concerned. We are inclined to agreed with Dr. Brunner in his summary statement that “the contemporary practice of infant baptism can hardly be regarded as being anything short of scandalous” (183).

The principle of the competency of the individual meets this problem squarely and offers the only real solution. Baptism loses its logical and vital connection with the New Testament when it is imposed upon persons who do not accept voluntarily the significance of it and meet the prerequisite condition upon which it rests. Believer’s baptism is an essential expression of vital Christian faith because it demonstrates the freedom of the individual in approaching God in conscious acceptance of divine grace and in obedience to divine command.

2. The principle is also confirmed in the processes of revelation. According to the Old Testament revelation began in individual experience. God spoke to men and women as individuals, laid his claim upon their lives, offered to them his grace and guidance, and out of those individual experiences came the practices that necessarily embraced the families, tribes, and nations to which the individuals belonged. The reverse pattern is not to be found in Old Testament revelation. Truths are not first of all imposed upon large groups and then worked out in application to

individuals. God's relations with Israel stem from the call of Abraham. The redemption of Israel from Egypt's bondage involved the call of Moses even before the help of his brother was enlisted. The development of the Israelites into a nation issued from the direct experiences that Moses had with God. He received God's law and passed it on to the people. This same principle was operative in the work of the great prophets. The value of their work rested largely in the fact that they refused to conform to contemporary national patterns. They called the nation away from the paths approved by public opinion to a path that was different but that had the approval of God. This is what made them prophets. The individual practice was the expression of a religious experience, which was interpreted as embracing certain basic truths which called for individual and group behavior in accordance with the will of God as individuals understood it. There are lofty peaks of revelation in the Old Testament because there were individuals who stood apart from and above the masses in championing the higher values of life.

In the New Testament revelation is supreme in Jesus Christ. To be sure, we have there a record of his life and teachings, and the interpretations of that life and those teachings. But always above the New Testament and back of it stands the Christ, whom Christian faith designates the Word of God. Through the inspired record the living Word continues to speak today. As it was a personal experience in the life of Matthew, John, Paul, and others, so it is a personal experience today. Always the Christian revelation integrates its message in the lives of individuals by eliciting from them a response which is in fundamental accord with the content and intent of the message itself. Revelation is vital and real today to the extent that it is mediated through personal experience with God's Spirit, the divine Teacher, in the apprehension of the historical revelation. Through the tutelage of the Holy Spirit, Jesus Christ becomes the mediator of a way of life to man. That way of life is real; it is life. The life of God in the life of man becomes a reality through a personal experience of redemption and revelation.

We can no more separate the factors of revelation and redemption in Christian experience than we can separate the life from the death and resurrection of Jesus. As his death derives its validity from the personal life that preceded it and the triumphant resurrection that proceeded from it, just so does the experience of revelation today derive its validity from the blending of a spiritual experience of the death of the old way of life and spiritual resurrection to a new way of life demonstrated in fruitful Christian behavior.

3. This principle is articulated in the experience of salvation. As stated above, Jesus is not only the revelation of God; he is also the Redeemer of man. And he is both at once. By the same token the Christian is not only the recipient of Christ's revelation of God; he is also the beneficiary of Christ's redeeming work. And he receives both in the same experience.

If we follow the teachings of the New Testament, we must see that there are three stages in salvation. One is its beginning, which we ordinarily refer to as conversion. The second is its continuation, which we designate as growth in grace, or the Christian life. The third is the resurrection, or the redemption of the body and the reception of the completely redeemed person into the state of final glory with Christ. When we recognize these three stages, we see more clearly the relation of the total experience of salvation to the voluntary act of faith and obedience on the part of the individual who is saved. Unless we deal realistically with this basic act, we shall be confused in our thinking concerning the total experience. And we cannot deal realistically with the basic act unless we relate it to the fundamental principle of competency of the individual under God in all matters of salvation.

II. The competency of the individual is basic in the maintenance of religion.

Vital religion cannot be content with inspiring an experience of religion in the individual. The expression of salvation in religion cannot be isolated from subsequent experiences, or segregated from social contacts. True religion be-

gins with an experience of conversion, but that conversion must be a pivotal experience which gives new direction to the entire life. All the relations of life must derive their meaning, value, and direction from that initial experience.

This means that there must be group expressions of religion. There must be a church or churches. And the church that is a fructification of individual experience must follow a pattern that inheres in the experience of the individuals who make up the membership of the church. It is a denial of the nature and function of the church if a polity is established that contravenes or hampers the privileges of the individual in the practice or apprehension of his religious experience. Also, the pattern of the church must be such as to induce other individuals to seek fellowship with God. We should apply to the church this test: Does its principal plan achieve the maximum of spiritual expression in fellowship with Christ on the part of its members?

This raises questions concerning organization and authority in the church. If we follow our basic principle with logical consistency and vital behavior, we must come to grips with sacerdotalism. If man redeemed is to live in a fellowship that issues logically and vitally from the experience of salvation, on what basis can we justify the establishment and maintenance of a special class of individuals to whom is committed the task of maintaining the way of life that the initial act of redemption proposes to induce? If the Christian needs forgiveness, and if the Christian gospel offers redemption to all on the condition of faith and obedience, then to say that Christians generally must procure that forgiveness by going to God indirectly through priests is to deny the principle of the competency of the individual under God. The only valid and vital expression of that principle in relation to priestly mediation is the statement of the priesthood of believers. Every believer is a priest, with the privileges of direct access to God and intercession for his fellow man.

It follows then that the practice of confession to priests is out of line with the Christian gospel. To be sure, there

may be confession, and should be, but it should be on the basis of mutuality of need and reciprocity of practice. Priests, as long as they are human, need to confess and ask forgiveness, as do the people generally. All Christians are competent to come directly to God. Vital religion can be maintained, therefore, only by establishing and following a plan of group religion that places all Christians on the same spiritual basis and seeks to lead all to the same high level of spiritual achievement.

This is a demonstration of the validity of the Baptist polity in church life. The principles are not always faithfully followed or consistently observed. But we must never lose sight of the basic truths that give character and power to the Christian faith. There is but one Lord in the Christian church. The church has but one head. Under this one Lord and Head the members form a body, in which there must be the democracy that issues in opportunities for the largest possible development of each member and of the greatest possible correlation in Christian service among all its members. The equality of believers within the church, the autonomy of the local church, the democracy of cooperative action among the churches, the freedom of believers and churches in relation to the state, and the effective ministry of the churches in the total social order, are all tied in with the clear acceptance and sincere application of the competency of the individual in all matters that pertain to religion.

# **A Resurgence of Missionary Enthusiasm**

**W. Everett Henry**

Missionary enthusiasm is the breath of life of the Christian church. Breathing is no more necessary to the human body than is missionary enthusiasm to the body of Christ.

The visible expression of missionary enthusiasm is missionary activity, the effort to bring others into obedience to Christ and into the fellowship of the church. The activity assumes many forms. It includes the spoken word of one person to another or to the group, the written word, the printed word and its distribution, the writing of words and music for sacred songs and anthems, the singing of such by soloists or groups and the making and distribution of recordings, prayer in privacy or in the public assembly, the initiation, guidance and development of organizations, attending Christian services, giving to the support and furtherance of the gospel, ministering to human need for Christ's sake, performing all the duties of life in a Christ-like way, showing others how to perform their work better, etc. It is within the reach of rich and poor, educated and uneducated, strong and weak alike.

Furthermore it cannot be too clearly pointed out that all this varied activity flows as naturally from missionary enthusiasm as water seeks a lower level, or the rose comes to bloom. And since this is true, any diminution of missionary activity is a serious matter to the Christian church, whether the diminution arises from conditions within or without that body. If it arises from conditions within the church, it means a decreased missionary enthusiasm, lowering of spiritual vigor. If it is due to circumstances without the church, it will inevitably lead to a diminished spiritual vitality. Not only is the righteous man "like a tree," but the whole church in all its groups is like a tree. Deprive it of vigor, and the leaves and fruit become imperfect and drop off. Deprive it of its foliage and it loses its vitality.

## I

During the nineteenth century the Christian church was active in more ways and in larger areas than ever before. Scores of organizations gladly acknowledged their Christian origins and objectives. Many others made little or no acknowledgment of it, but they never would have been except for the impact of Christianity upon life, and their activities were essentially Christian. The work of these numerous and diverse organizations centering in and stemming from the church reached to almost every race and land on earth. By every standard of measurement it was the greatest century in the history of Christianity thus far.

The twentieth century, however, is bringing an ebb in the tide of Christian progress. Geographically the area in which the church could act with comparative freedom has been greatly reduced. The first great losses came at the close of World War I in Russia and Turkey. More recently all of central Europe has come under the control of the Nazis, and Korea, Manchukuo, much of China, Thailand, Burma, Malaya, and the Dutch East Indies have been overrun by Japan. In Russia a vigorous effort has been made to stamp out the Christian faith entirely. Church property has been largely turned to other uses. Christian leadership has been in great measure "liquidated" or driven underground. Religious instruction of the young is forbidden and social activities have been ruthlessly suppressed. In Turkey during 1914 - 1918, by massacre and deportation, the Armenians were almost exterminated. The expulsion of the Greeks after the war largely eliminated the Greek Orthodox church. Conversion is forbidden, and restrictions have brought Christian missions to a mere fraction of their former strength. Those missionaries who remain find specifically religious work almost impossible. The government of Japan insists on obeisance at state shrines by Christians as well as non-Christians. This has led to extensive disruption of Protestant missions in Korea, and increasing difficulty has been encountered in their work in Japan itself. With the recent extension of Japanese domination mission property

has been destroyed and taken over for other purposes, missionaries and national leaders have fled or been interned, and most missionary activity has come to a stand still in the conquered areas. Wherever German control has gone the churches have been oppressed and their work greatly curtailed. Never before has Christian activity been so badly interfered with over so vast an area. Should the United Nations win the war very soon, still Christianity will have suffered a major disaster.

But this loss of territory through influences outside the church is only a part of the story of the ebbing tide that is running against Christianity these days. Perhaps more sinister forces are to be found in other developments. The increasing power of the state and the concomitant curtailment of individual initiative was evident before the beginning of the century. State pensions for the aged and the dole for the unemployed suggested the end of the old order in Great Britain. Regulation of private corporations, extensive programs for irrigation, forest conservation, and control of banking pointed to the New Deal in the United States. Continental European governments had gone far toward all-inclusive control of social activities and of the individual. This growth of the power of the state has been greatly augmented since the beginning of the century and constitutes a pronounced menace to Christianity. For history shows that the faith has thrived best in lands and ages in which the church has been most free from government control.

Closely related to the growth of the power of the state is the extreme development of patriotism into "nationalism." This in some quarters has become practically a religion and is in no wise compatible with Christianity. This extreme devotion to the nation is widely disseminated and steadily nourished by means of mechanical devices now at the disposal of the state.

Still other forces of similar nature must find place in any estimate of the ebbing tide that now besets the church. Democracy is being questioned. The League of Nations has broken down. International law is menaced. The abound-

ing optimism of the nineteenth century is giving place to pessimism. Relief efforts are not succeeding as in 1914-1918. The twentieth century thus far has produced no new movement except the "ecumenical," and that has not yet assumed great promise. In this country the Eighteenth Amendment has been repealed and the sale of liquor is steadily increasing. The break down of the home has become more marked and juvenile delinquency is mounting. Crime has increased in number and cost. Mental disease seems more prevalent.

## II

Whether these conditions and forces operating against Christianity have obtained their full development cannot now be known, but evidently the church needs to possess within herself a vigorous life to meet them with success. What, then, does a scrutiny of the life of the church reveal?

A high percentage of the movements and organizations produced in the preceding century have disappeared or become decadent. The Y.M.C.A. and Y.W.C.A. have largely lost the Christian emphasis in the social. Sunday school enrollment and attendance have decreased in large areas. The religious education movement has not fulfilled its early promise. Missionary giving, at least in some areas, began to shrink before the "depression." The Student Volunteer Movement is moribund. The feverish movement for church union, almost the lone development since the beginning of the century that appears significant, goes forward spasmodically and equivocally. "The evangelization of the world in this generation" now lifts eyebrows and not hearts. The pessimism that enshrouds the world has crept into the church. Obviously there is substantial ground for the prevalent belief that the inner life of the church has lost vigor, that the church is sick.

It seems impossible that the loss of territory already mentioned could have produced this sickness. The illness of the church became evident too soon after the loss of territory began. The causes of the inward weakness of twentieth century Christianity were largely inherited from the previ-

ous century. The belief in human sufficiency has roots reaching back beyond the nineteenth century, but its growth was greatly accelerated during that century by the scientific achievements of the period and the promulgation and publicizing of the teachings of Darwin and Spencer. As this belief in the adequacy of man rose to its climax it was paralleled by a criticism of the Bible that did much to weaken confidence in its contents and to break down its authority as a revelation from God. These parallel movements of thought generated within the church what came to be known as "liberalism," a way of thought its proponents variously define, but whose core is belief in human ability and a broad doctrine of religion running all the way from mysticism to scientific method with the stress always on the human factor in revelation. As far as this type of thinking came to prevail in the church there followed of necessity a shift in the basic appeals to Christian service. Sin was no longer a terrible thing whose penalties were to be escaped at all cost. The very term itself was shunned. God's great redemption shrivelled into a commonplace development. The sovereignty of God became a shadow in the fog. Jesus was greater than other religious teachers, but hardly in the sense that he "bare our sins in his own body on the tree." Man needed to be helped, but his need was not extreme. Give him time and he would move on and up toward perfection. Other religions were not quite on a par with Christianity, but they had fine elements in them and served their followers fairly well. Christians were to give the gospel to the world because of the brotherhood of man, not because of the commandment of the Almighty God in Jesus Christ.

The spread of liberalism in the Roman church, of course, was largely suppressed, but large areas of Protestantism were permeated by it. And because the nineteenth century was distinctly "the Protestant century," anything that affected Protestantism adversely became thereby a menace to Christianity. That liberalism has lowered the vigor and effective activity of Protestantism is no longer a matter of doubt. Dr. A. C. McGiffert, an acknowledged liberal, said

recently in the **Journal of Religion**: "Nevertheless, it must be acknowledged that liberal Christianity...has not shown as much spiritual productivity as have the conservative branches of the American churches."

### III

To sum up, the twentieth century is bringing a marked recession in Christian activity, due in part to the operation of forces outside the church, and in part to factors operating within the church. However, the picture is not all dark. There are not yet any certain indications that we are in a major recession such as came in A. D. 500-950 and in the fifteenth and sixteenth centuries. And even if the years should lead on into a truly major decline in Christian faith, still, as Dr. Kenneth Scott Latourette has pointed out in "**The Unquenchable Light**," we have the assurance of history that this ebb tide will not carry the church as far back as the last and that the next flood tide will carry Christianity to wider and more significant achievements, that there will come a resurgence of missionary enthusiasm.

How soon is this resurgence of missionary enthusiasm to be expected? Is the ebbing tide about to turn? Or is low tide still some time ahead? Some elements in the world situation are entirely unpredictable, but there are others, and very significant ones, about which some reasonable probability, at any rate, may be attained.

We believe that the United Nations will win the war, and that the "Four Freedoms" will be more widely established than ever before. And history affirms that Christianity flourishes in an atmosphere of freedom. The time rhythm of former recession periods is also favorable. Dr. Latourette dates these as follows: the first, A. D. 500 to A. D. 950; the second, A. D. 1350 to A. D. 1500; the third, A. D. 1750 to A. D. 1815. That is, the first lasted 450 years; the second 150, just one-third as long as the first; the third 65 years, or just a little more than one-third of the second. History, therefore, suggests that this fourth period of ebb tide is likely to be shorter than the third. This shortening of the periods of recession has probably been due chiefly to the quicken-

ing of the tempo of life generally. Especially helpful was the development of printing, transportation and communication, and the present century has brought still further advancement along all these lines. The leadership of the church seems adequate numerically and scholastically and is far less corrupt than in the fifteenth and eighteenth centuries. Furthermore, during the last 150 years the leadership on mission fields has come to remarkable maturity. The "ecumenical" movement is making progress. The world-wide Roman Catholic fellowship is being matched by a world-wide Protestant fellowship.

All these things, however, do not guarantee that the tide has turned or is about to turn. A chaos may come at the close of the war that will make Christian work very difficult for years to come. The time rhythm of former recessions may not hold for this one. The leadership of the church in the face of new conditions may prove inadequate. The world organization of Protestantism may be abortive or ineffectual. There is only one thing that can guarantee that the tide against Christianity is about to turn, and that is unmistakable evidence that the inner life of the church has begun to free itself from disease and consequent weakness. Always Christianity moves forward as the inner life of the body of Christ becomes healthy and therefore vigorous.

What, then, of the health of the church? It has been impaired. The church, especially Protestantism as a whole, has been sick. Has the crisis passed and convalescence begun? Tokens of improving health are clearly visible and appear to hold rich promise of returning vigor.

Liberalism is waning. Nowhere are its proponents as sure of themselves as they were. The belief that man was moving under his own power straight toward a millennial age was rudely shattered by World War I. The years since 1918 have made it practically impossible for any rational mind to entertain such a belief. Man has made a wreck of his world. It contains great possibilities for good. Man has manifested great capacity for mastering the secrets of his world. But there was something in man that caused

him to pervert all the discoveries he made of the earth's secrets to selfish and ignoble purposes. Individuals and groups used them to grasp wealth and power for themselves to the hurt of their fellowmen. It was wickedness in a new dress and under new and perhaps high-sounding names, but it was wickedness just the same, and as ugly and as deadly as wickedness always is. If man has descended from the beasts, and owes all his beastly traits to that origin, his beastliness seems nearer, in this twentieth century, to wrecking the world than ever before. The whitewash of liberalism has peeled off in large areas and man can no longer be regarded as a handicapped saint.

The church is beginning again to throb with the sense of sin. The orthodoxy of changed liberals may still be somewhat unorthodox, but the change is profound and in the right direction. It would be difficult for any conservative to affirm and underscore the sinfulness of the race more effectively than Dr. Reinhold Neibuhr has done in his two volumes on **"The Nature and Destiny of Man."** Here is a modern approximation of Muller's **"Doctrine of Sin"** of an earlier generation. These volumes will have to be reckoned with by all thinking Christians, and no one who reads them is likely again to speak lightly of sin or longer to shun speaking of it. Some time will doubtless have to elapse before the sense of sin becomes as gripping as it used to be. But this growing consciousness of the presence and exceeding sinfulness of sin must be recognized as an indication of the church's convalescence. Recognition of man's sinfulness compels realization of his need of a Savior, of an atonement that makes possible the reconciliation of a sinful man with a holy God.

Along with this re-recognition of sin is to be found also a re-enthronement of God. Some, perhaps many, will feel that the expression "re-enthronement of God" is inadmissible. God, they will insist, has never been enthroned. All depends on the kind of God we are thinking of. If God is thought of as a doting father who can see no fault in his children, or seeing fault is disinclined to do much about it, then perhaps the expression is inadmissible, though even

yet the question arises whether such a doting God isn't practically lost from sight in many lives. But if we are thinking of the God of Christianity, a holy and righteous as well as a loving God, then surely he has been thrust from his throne in large areas of twentieth century thought and life. This Global War may seem only a terrible calamity, but if it contributes to the enthronement of a just and holy God in the thought and life of Protestantism it may easily become a major factor in bringing in a resurgence of missionary enthusiasm. For a realization of the presence and the sinfulness of sin, and of the eternal sovereignty of a God of justice and of holiness as well as of love, who through his Son made propitiation for the sins of the world must always remain the only adequate motivation of effective and continued missionary activity.

It is easy to hope, and perhaps to believe, that some good has come out of liberalism. The liberals have emphasized the brotherhood of man. It was their slogan, their stock in trade, their battle cry. Their insistent emphasis has probably helped the whole Christian world to realize that we are of "one blood," one in spiritual need, one in capacity to receive the gifts of eternal life through faith in Jesus Christ.

Strengthening these two major considerations are two others too important to be omitted. The advocates of the evolutionary theory are being embarrassed. Scientists are setting forth facts that seem irreconcilable with the theory. This process has gone so far that a reviewer of a recent book categorically stated, "The vogue of Evolutionism is definitely on the wane" (Review and Expositor, April 1943, p. 238). Also the destructive criticism of the Bible, especially of the New Testament, apparently has shot its bolt. "**The Intention of Jesus**," by Prof. Bowman of the Western Theological Seminary, Pittsburg, Pa., was a recent Religious Book Club selection. In announcing the selection the Editorial Committee said, "The chief impression left by this book is that the Gospel portrait of our Lord is a faithful reflection of what He really was. Here is New Testament 'criticism' that points to decidedly positive results." These

items are but two out of many straws that indicate how the wind in these areas is blowing.

#### IV

The world today does not encourage boldness in predicting its future. The steadiness of the nineteenth century has disappeared. Shocks of earthquake intensity have disturbed or destroyed old patterns of life. Whether due to old ideas in new forms or to new ideas—and who shall say whether an idea is fundamentally new or old?—or to a mingling of both, life today is in flux. New patterns are doubtless forming but their outlines are indistinct and their future functions cannot be foreseen. Yet Christian history and divine revelation unite to support the view that the present recession in missionary enthusiasm and activity will be followed by a resurgence that will carry the gospel of Christ still more widely and deeply into the life of the world. Furthermore, there are substantial reasons for believing that this resurgence may be near at hand. Is the church awake to the exigencies of the situation and planning wisely to meet them? More specifically, does it realize its weakness? Is it realistically facing the demands of the present and the immediate future? Is it ready to tap divine resources?

It is safe to say that the church realizes only in part the weakness that besets her life and work. That weakness has arisen from many different sources and its onset has been gradual and almost imperceptible, like that of some slow developing disease. Tendencies that seemed insignificant have proved to be of major importance. Methods and teachings that appeared to hold great promise failed to meet expectations. Formerly effective methods became ineffective. Doctrines that had melted hearts and quickened wills lost their appeal. But all so slowly as to be scarcely discernible. New organizations, new types of activity drew attention from diminishing returns. The church is aware that her field of action has been curtailed geographically, that much of her work has been disorganized, and that many valuable properties have been damaged or permanently

destroyed. These things strike the eye. But the real weakness of the church is not readily apparent. It manifests itself in slackened activity, or in activity that is unproductive of true Christian results. This inner weakness the church is slow to realize, and necessarily so. Sensitive souls perceive and proclaim it, but their words fall on unheeding ears until the weakness begins to reveal tragic results. So it is that despite the ebbing tide of these last decades large sections of the Christian church still do not adequately realize the extent of the inner weakness that marks her life.

Is the church facing the demands of the present and immediate future? The needs of mission fields vary with the fields and past development of the work. Individual fields require particular consideration. Let Japan serve as an illustration. An editorial in the **Independent** of September 6, 1883, began: "It is not an extravagant anticipation that Japan may become a Christian nation in seventeen years. The Christian missionaries in Japan are now working with strong hope that the twentieth century will open upon that island empire no longer a foreign mission field but predominantly Christian, converted from shadowy paganisms and vague philosophies which now retain but a feeble hold upon the people, and received into the brotherhood of Christendom. A Japanese Constantine is not far off." But that "anticipation" proved to be "extravagant." No "Japanese Constantine" appeared, and most Christians of this generation would be astonished that such views were ever held with respect to Japan. Perhaps the statement now to be set down, that by the middle of the present century Japan will constitute one of the neediest and most promising mission fields of the world, may prove an equally "extravagant anticipation," but it rests upon certain significant facts.

The "shadowy paganisms" and "vague philosophies" referred to by the editorial writer in the **Independent** possessed elements of strength he did not discern. State Shinto, the national cult of patriotism, has become the **real** religion of Japan. Other religions are definitely subordinated to it and strongly repressed at every point of conflict with it. This national faith holds that the Emperor is divine, that

the Japanese people and land have been divinely chosen, and that the destiny of Japan is to rule the world. It is with these dogmas firmly embedded in her national life that Japan is carrying on the war today. If, a few months or a few years from now, Japan finds herself defeated, humiliated, her prestige destroyed, will not her people be thrown into the utmost confusion and despair? How will they any longer be able to believe in the divinity of an Emperor who proved less wise and powerful than mere men? Or in the divine choice of a people to rule the world when that people lies broken and helpless before her enemies? With the distresses of a long and exhausting war upon them and the very core of their religion and thought destroyed, will they not be, among all the people of the earth, most in need of the gospel of Christ and more likely than ever before to respond to its appeal?

These prospective needs of Japan will far surpass the abilities of the present Japanese church. As at present organized that church came into existence under governmental compulsion. Evidently some groups were forced into it against their will and continue in it at the cost of compromise. This submission to government domination has probably lowered the prestige and diminished the influence of Japanese Christianity on the masses. The war will leave the Christians impoverished for years. Neither in numbers, influence or wealth will the Japanese church be equal to the evangelization of the masses of their fellow-citizens. It may easily be that national leaders will not see the urgency of the evangelistic opportunity and they may be reluctant to welcome outside assistance on any large scale.

Are our Protestant mission boards facing these prospective conditions in Japan? Is Christian statesmanship rising above the racial antagonism generated or magnified by war to plan wisely and vigorously for these vast possibilities in an enemy land? There is not likely to arise any more penetrating test of Christ-Christianity in this century than is now on the Protestantism of the democracies in preparing to meet the spiritual needs of a ((prospective) prostrate and greatly humiliated enemy people. How well the test is

being met it is impossible to know at this time, but there are reasons to fear that our missionary leadership is being again weighed and found wanting.

Is the church ready to tap divine resources? No new flood tide of kingdom achievement can be expected until the church again draws freely upon the power of God. The prophet's words are still true, "It is not by might nor by power, but by my Spirit, saith the Lord." But isn't the church always ready to receive the divine enduement? One is inclined easily to say, Yes. The church is of divine origin, is sustained by a divine life. Why would she not be ready to tap divine resources for any demand upon her understanding and strength? But history makes it clear that there have been periods when the church greatly needed to know the mind and power of her almighty Captain and was slow to seek them. For decades now materialism, biblical criticism, humanism, liberalism and scientific developments have all combined to give Protestant Christianity, at any rate, a sense of self-sufficiency that is not easily dissipated. Nothing can militate more successfully against dependence upon God, against the tapping of his resources of wisdom and strength, than this feeling of self-sufficiency.

It would require more exact knowledge and more penetrating spiritual discernment than any man may hope to possess to be able to say how far this insulating sense of human sufficiency has been removed. It has been shaken. World War I did that. The years since, and now this Global War especially, have hastened its going. The world has its humble Christians. Perhaps they are now numerous enough in their seeking after God for the needed enduement of power to begin to appear. Discernible developments inspire hope but do not afford certainty. The inner condition of human hearts is hidden from our eyes, and the great Architect of history reveals his plans in their development.

A resurgence of missionary enthusiasm is to be expected. There is reason to believe it is near at hand. The church should be on the tiptoe of expectancy and permeated with a fever of preparation. The next synchronism of human readiness and divine fulness promises developments more glorious than history has yet revealed.

# Christ and Our Country Churches

Garland A. Hendricks

Until he was thirty years of age Jesus observed life, explored the world in which he lived, and learned through experience how to draw upon and utilize the infinite resources of the Father who sent him. Thus equipped to do his work, he announced to the people of the community in which he grew up his plans and purposes. He would preach, heal, and minister in whatever ways he could to the broken-hearted, the captives, the blind, the bruised. And to what purpose would he do this? That he might bring people into an acceptable relationship to God.

The Father's purpose in sending Jesus into the world was the creation of a redeemed humanity. Jesus tells us that he came to seek and to save that which was lost, that he came not to be ministered unto, but to minister, and to give his life a ransom for many. Perhaps the clearest single statement about his purpose is, "I am come that they might have life, and that they might have it more abundantly." Abundant living growing out of the individual's relationship to God in Jesus Christ is the supreme need of our modern world. If this need is to be satisfactorily met all of our churches in all of our communities must do their work well.

The work of Jesus has not yet been completed. Each rising generation must be approached and challenged to come to the Lord and to do his work. It is our high privilege to share in the continuation of the work of Jesus in our day. When Jesus was uttering a prayer for his disciples he said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one." The disciples of Jesus Christ who make up our churches today must do their work in the world of which they are a part. Many of these disciples are members of country churches. What kind of a world do they work in? What are some of their problems? What are some of their opportunities?

## I

Our country Baptist churches in the South are located on the field of America's most abundant natural and human resources. The territory over which the work of the Southern Baptist Convention extends includes the following nineteen states and the District of Columbia: Alabama, Arkansas, Arizona, California, Florida, Georgia, Illinois, Kentucky, Maryland, Mississippi, Missouri, New Mexico, North Carolina, Oklahoma, South Carolina, Louisiana, Tennessee, Texas, and Virginia. Eleven of these states are located in what is commonly known as the Southeastern Region of the United States: Alabama, Arkansas, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Louisiana, Tennessee, and Virginia. Three other states where we have work might be classified as border-line states between the North and the South: Maryland, Illinois, and Missouri. The other five states should be classified as Southwestern or Western: Oklahoma, Texas, New Mexico, Arizona, and California.

This area which makes up the South is distinctly rural. Here more than one-third of the people of the United States live. More than one-half of the rural farm people of the nation live here. From two-thirds to three-fourths of the folks living in this area are rural by occupation, experience, or interest. Approximately twenty-five per cent of the income of the people of this area is from agriculture, as compared with about twelve per cent for the nation as a whole. More than forty-five per cent of the people are gainfully employed in extractive work, which is the highest percentage so employed anywhere in the nation. The ratio of the farm population to the total population is here the highest of any part of the nation.

A significant characteristic of the rural South is that here we are rich in certain types of resources, but poor in other types of resources. We excell in natural wealth and in human wealth, while we lag in such secondary resources as technology, artificial wealth, and institutional services. The first two types of resources mentioned here are always

essential to and productive of the other three types. Being rich in these primary resources, there is little reason why we should continue to be poor in secondary resources. By means of the right kind of planning and developmental processes we who live in the South can have the most complete and extensive wealth of any area of our nation. Before we are capable of developing these primary resources into wealth, however, our people must be inspired with a vision, and then they must be led by those who know the way on a great daring adventure of development. In the discovery of such leaders, in the inspiring of such vision, and in the motivation of such adventure our churches should be prepared to play an important part.

Look at some of the elements which make up our great reservoir of potential wealth in the South: We have more than one-half of the nation's second growth timber; we furnish all the naval stores turpentine and rosin; our pulp and paper mills furnish more than seventy per cent of the bag and wrapping papers produced in the United States; we produce the best cotton staple in the world, one-fifth of the coal consumed in this country, two-thirds of the crude oil and natural gas; we produce twenty-seven per cent of the electric power; we mine more than three hundred different minerals; we have the most varied soils in the nation, which makes possible the growth of a wide variety of plants; we have more than two-thirds of all the land in America receiving more than forty inches of rainfall annually; we possess at least one-half of the land on which crops can grow six months or longer without danger of frost.

Even now we are making notable progress in the development of our resources along some lines. We have very few extremely wealthy people living in the South, but since 1900 the ratio of increase in our wealth has been larger than that of the nation as a whole. We are developing certain types of industry more rapidly than other areas of the nation. Our development of water power and public utilities is encouraging. We lag in public education, but with a very large proportion of the youth of the nation to educate we are increasing expenditures and enrollment in

public education. The South shows up well in expenditures for highways and in the character of its roads. In railroad mileage and equipment the South excels. The South is making rapid advancement in the development of such industries as textiles, tobacco, furniture, iron and steel, hydro-electric plants, petroleum refineries, paper mills, rayon mills, sawmills, shipyards, and fertilizer factories. In the South most of the crops essential to providing food and fiber for our nation can be successfully grown, such as cotton, tobacco, corn, wheat, oats, potatoes, tomatoes, onions, lettuce, melons, apples, peaches, pears, plums, grapes, figs, peanuts, legumes, sugar cane, rice, tung nuts, and slash pine.

If agriculture and industry are to be developed and expanded in the South so that we can turn our primary resources into greater artificial wealth and into more useful technological resources and institutional services, we are about to enter into the Golden Age of the South. We must realize, however, that there will be no automatic, no miraculous development and expansion along such lines. Whatever progress we make must be wrought out by hard-working, determined human beings who know thoroughly the quantity and the quality of their working material and who see clearly what they are in the process of making.

What does all this have to do with the churches? The churches make up the body of Christ working in our day. Christ's work is being continued by those human beings who make up the churches. Christ never has isolated himself in retreat from the world into which God sent him. He came to share in the stirring, throbbing, tragic life of the people who live in God's world. Whether we live for him or against him he stands ready to minister to our needs, he takes to heart our welfare, and he seeks at all times to lead us into the fullest possible ways of living. He tells us plainly that he has come that we might have life more abundantly. Surely there is some relationship between his desire that we should live so abundantly and God's gift to the people who live in the South of all the natural and human resources which would enable us to live so abundantly. Since the churches are made up of the people who

live in the midst of such resources, and since the churches are located in this area capable of producing infinite wealth, we should give serious consideration to the development of life here.

It is as necessary today as it ever was that we have large numbers of wholesome rural people to give their balancing and steadying influence in the shaping of our future progress. We have all the resources we need, material, human, and intangible. Our task is one of developing these resources in the proper ways. They will be developed! They will be developed either by leaders and workers who have Christian ideals for America, or by people who care nothing for Christianity. It is the responsibility of the ministers, the churches, the denominational leaders, and the teachers in Christian institutions to see that men with Christian ideals lead the way, and to see that Christian ideals are nurtured in the masses of the rural people.

## II

Our country Baptist churches in the South are struggling amidst the confusion of an unpredictable agricultural revolution. The era of free land in America has long since ended, and we are now fast applying scientific knowledge and skill in all areas of agricultural life. New machines and new techniques and new policies of government are transforming the very nature of our living in rural areas. We are indeed living, in the language of the English schoolmaster, "between two worlds, the one dead and the other struggling to be born."

The people are fast moving away from the farms to the cities. The cities are our centers of trade, commerce, industry, public services, communications, and even religious administration. Security is today assured largely in terms of artificial wealth which is produced and concentrated mainly in the cities. We are mechanizing agriculture, and fewer and fewer of our people can produce more and more of the food, feed, oils, and fiber needed to sustain life and industry. Some think they can foresee a time when as few as five per cent of the people can produce these required

raw materials. In the process of the rapid growth of our cities and in the fast, thrilling tempo of urban life most of the young people of our farms have become the victims of urbanitis, a disease of the attitude which gives to the individual a wholly urban evaluation of life and which excludes from his range of interests all things rural.

But it is interesting that while our people are moving into the cities there is a movement to place more industry in the country where the working people can raise their food and live close to nature and work in the factory. Dr. C. Horace Hamilton of the North Carolina State College of Agriculture and Engineering gives as his slogan for the future: "More people on the farms, less people in agriculture." It is quite possible that in the future the most secure people will be those who have one foot on the soil and the other foot in industry.

Modern conveniences and public services are now available to those country people who make money to pay for them. Electrical power and appliances, telephone service, radios, and automobiles make it possible for the farm family to enjoy all the conveniences of the city dweller plus the satisfaction of living in the wide open spaces close to nature. Today we have a well-distributed system of improved secondary roads and hard-surfaced roads which serve the needs of all of our people. Most homesteads are now located on or near a good road. Equalization programs and expenditures are providing for the people of the most remote communities better educational facilities and opportunities. The free delivery of mail enables the rural citizen to keep abreast of the times by means of the reading of current literature.

One of the most disconcerting trends is the commercialization of agriculture. Corporations and banks operate farms taken in by mortgages. Manufacturing companies operate farms with hired labor to increase their margin of profit. Urban dwellers operate farms for profit or for a kind of security which they do not find in their urban work. Such farming tends to uproot the family as a unit of life, it discourages the ownership of property by those who till the

soil, it wastes the good earth where the soil is mined for profit rather than tilled for a livelihood, it drives from the land many families of good people who join the parade of social and economic problem makers, and most important of all, it discourages farming as a way of life.

When we think about these revolutionary trends in modern agriculture we can see that the pattern of country community life is being changed. School units have been made larger and more impersonal. The community general merchandise store, which was once a social and economic institution, has been turned into several small filling stations with specialized business interests. In this rapidly changing pattern of community life our churches have changed very little. The result is that in many communities they fail to meet the spiritual and moral needs of people who have changed their interests and their loyalties.

### III

We can see that our country churches, doing their work in the confusion of the present agricultural revolution, present some of our gravest religious problems.

Many of these churches are located in thinly populated areas or where the people live on poor land. In such communities the people have very little money income. Even if all the people who live there take an active interest in the church they are few in number. Anything they undertake to do is discouraging in the light of what is being done in communities of greater wealth and more people. Such churches cannot afford expensive, attractive buildings or equipment, and they seldom have a well-trained leadership. Very little help or encouragement is given them from the well-to-do church people in wealthier and more privileged communities. So far our denominations have no equalization programs which meet all of their needs satisfactorily. Yet, all over our land such churches struggle on, heroic living testimonies to the power of Christ working in the lives of redeemed pastors and lay members. Out of just such churches come many of our noblest Christian leaders.

Large numbers of our country churches do not have the benefit of a resident pastor who can mingle with the people

to inform them and train them for Christian service. Some of these churches cannot afford to support a resident pastor and nobody has had the wisdom to lead them to form a field with nearby churches. Some churches are not willing to pay the price. Others have not the vision to see the need for a pastor living on the field. And, alas, some of them cannot find a minister who is willing to serve them for the price they can pay. The only time these church members see a preacher is when they go to "preaching" or attend a funeral. The preacher comes and goes away. He does not come to know the people and they do not know him. Such a relationship between church and pastor prevents the development of the church and stifles the spiritual life of the people. The people in such churches know little about their denominational program and give little support to missions and benevolences.

Some of these churches have a poorly trained lay leadership. Where the people live a long distance from the church, and work hard from dawn till dusk to eke out a mere existence, where they have had little opportunity for education or little time for current reading, they naturally take but little interest in the training program of the church. Most of them fall victims to a defeatist attitude towards life and religion. But in such churches we find a surprisingly large number of men and women who are doing a remarkable good with the equipment and capacities at their command. Christ has a way of using advantageously all redeemed human beings who take up their crosses daily and follow him. We must give to people in churches like these more help from those who are blessed with greater privileges in training and in wealth.

#### IV

While our country churches present some of our gravest religious problems, it is also true that they present some of our greatest religious opportunities.

Into our country homes a large proportion of the boys and girls of America are born. City people reproduce at a rate sufficient to maintain only about eighty per cent of

their population level, while country people reproduce at the rate of about one hundred and fifty per cent. The population of our cities would be decreasing but for the steady stream of young people going annually from country to city communities. In normal years before the outbreak of the present war about twenty-four thousand young people were going annually from our country homes to live and work in the cities in North Carolina alone. In 1942 more than two hundred thousand North Carolina country people went to the cities. The country churches are located where the boys and girls are born and reared, but where they have no desire to stay. The influence of these churches upon these boys and girls has a direct bearing upon the religious and moral destiny of our nation. One of our greatest opportunities for creating a redeemed humanity is in the lives of the boys and girls who live within reach of our country churches.

The country churches furnish many of the members of our city churches. These young people who go from the country to the city communities naturally express their religious interests in the city churches. While growing up in the small country churches their religious ideals and interests are being developed, but being children, they are not able to contribute to the church in leadership participation or in money. As soon as they go to the urban community they have their own jobs, they can contribute their money, and they are mature enough to engage in any activities of the church. The country churches win them to Christ, indoctrinate them, give them their religious ideals and interests, and then they go into the city churches to make their contributions. This means, of course, that the country churches work all the time under a tremendously heavy load while preparing this steady stream of young people to give their lives in Christian service in the cities. If the churches out of which they come do their job well, then the city churches and communities profit by the work of these little churches. If the rural churches fail, then the moral life of the city communities and the work of the city churches suffer because of the failure.

We should realize that country people are generous with what they have. They produce from the soil the food and the raw materials necessary for sustaining life and industry, they almost give these to the movers of commerce and to the captains of industry, and then they pay a price all out of proportion for the manufactured goods and for the institutional and professional services they receive. They rear a large proportion of the boys and girls of the nation, educate them and inspire within them some kind of religious and moral ideals, and then give their own flesh and blood to live and work in the cities. If they contribute but little money to our denominational work we should bear in mind that they contribute generously of their human wealth and of such wealth as they produce out of the soil by the sweat of the brow. Such people as these live closer than any others to the earth which God created, and the contributions which they make or fail to make in the creation of a redeemed humanity upon the earth is highly important.

What now can we say about Christ and our country churches? Of this we are certain: Our country churches constitute one of the largest and most important groups working in the effort of Christ in this generation to create a redeemed humanity. Not all is well with our country churches, nor, indeed, with the world in which they work. On a whole they are not making progress in proportion to that made by city churches. But within them are many inspired, far-seeing, capable people who have envisioned a better day ahead for the country churches. They know that our country churches are working amidst the confusion of an unpredictable agricultural revolution, that these churches present some of our gravest religious problems, and that they also present some of our greatest religious opportunities. Empowered by the Holy Spirit and motivated by a burning desire to utilize their energies for Christ, they move forward, unheralded heroes in the making of Christian progress. These people, both pastors and lay members, are the kind of followers of Jesus Christ who, having put their hands to the plow, will not look back.

# The Challenge of Christian Education

Herbert C. Gabhart

I am glad that I went to a Christian college. I also attended a university that was not a denominational school. The challenge before the Christian schools comes clearer to me because of this background.

Since the leaders of religious institutions have recently been busy arousing the Christian constituency to line up behind the cause of Christian education, many off-center statements by the unconvinced have been thrown upon the public, some of which are: "The Christian colleges are singing their swan song. They are trying to last long enough to make a graceful exit." "Denominational schools cannot match the efficiency of state schools. The state colleges have shining, new equipment; while the Christian colleges have rusty, old equipment." "You know the financial competition offered by the tax-supported institutions is too strong for our church schools." "The religious colleges have no place in today's world. This is an age of specialization. The little schools give only two degrees. That can't match the highly technical training given in the large universities." And another statement that comes with caustic fervor is that our religious schools are out-of-date. What a woeful dirge! If you and I believed all this we would be compelled through courtesy to remove our hats and lower our heads and join them in singing a mournful, funeral rite. But such is not the case. However, a widespread dissent, strengthened by a still wider indifference, is sufficient reason for a frequent restatement of the bases and values of Christian Education.

1. **Is there any Scriptural doctrine of education?** Let us be reminded that there is in the Bible a description of "The Master Teacher" whose qualities should be emulated by all teachers, and an outline of an excellent curriculum which should be followed carefully by all institutions of higher learning. The teacher and the curriculum are two essentials in any educational system. Jesus was and is the master teacher. Forty-five times in the Gospels he is called

a teacher. He had three classes of pupils: those whom He taught whenever opportunity was given, the worshipers in the synagogue, and His college classes consisting of His disciples. He was the ideal college professor who lived with, for, and finally in his students, opening their eyes to see truths never beheld before, and giving them exalted experiences which could never be forgotten. The world had some great teachers before Christ; namely, Confucius, Socrates, Plato, and Aristotle. Since the time of Christ, the world has had other great teachers, such as Augustine, Abelard, Kant, and Hegel. But none could claim, "I am the Way, the Truth, and the Life." And it could be said of none that the common people heard them gladly.

Now the course of study suggested in the Scriptures is threefold. First, emphasis is placed upon training for full life as well as for specialized work (Proverbs 22:6). Second, the noble virtues of life that lead to godliness are a definite part of the curriculum (Phil. 4:8; I Tim. 4:8). Third, careful guidance must be given each pupil so that he will be an acceptable workman of God (II Tim. 2:15). The heart of higher education is not sound unless it includes education of the highest. The intellect must not be over-trained and the heart left untouched. Danger lurks near when such is the case.

**II. What are the specific aims and purposes of Christian education?** Dr. W. L. Poteat, former president of Wake Forest College, stated the aim and purpose when he said, "It must reassert in this secularizing and mechanized time the supremacy of soul over sense, of life over living. It must proclaim anew the superlative worth of personality." The Christian college has the acute responsibility to teach the whole truth about man, the world, and God. Many institutions of learning fail to teach the whole truth; they have become past-masters in teaching only a part of the truth. It is not unusual to find many tax-supported schools lax in their teaching about man and God, the world and history. Denominational schools aim to develop character—intelligent, Christian character. It is furthermore the purpose of our denominational schools to train students for the

ministry and for religious work. The records at our Seminaries will convincingly establish the fact that a very large percentage of their enrolments comes from Christian colleges. But beyond this, the religious institutions have in mind the development of Christian laymen. The world today is in dire need of laymen who will enthusiastically support and practice Christianity. Dr. Harry Emerson Fosdick recently delivered a sermon on the subject, "Christianity, a Religion Not of Clergymen But of Laymen," in which he put stress upon the layman as the key man in today's world program. Another profound purpose of the Christian college is the equipment of teachers for our public schools, and none can ever estimate the influence which they have exercised in this work. Teachers who have the Christian spirit come closer to the masses of the people, and they seriously discharge their duty in teaching the whole truth.

**III. Does the Christian college have any opportunities other than those that are being discharged by the secular schools?** My immediate answer to this question is, "Yes." Secularized education centers too exclusively upon intellectual training. Mere intellectual training cannot moralize. No citizen is satisfied with modern education that merely extends itself along the lines of the three R's. Guizot once exclaimed, "He who opens a school closes a prison." Yet another Frenchman could pertinently reply that many schools have been opened but no prisons closed. It seems that about every time a school is opened another prison is built. We are living in an age that boasts of its cultural attainments; yet the age is an unprecedented one of crime and evil. Today is renowned for the adroitness and cleverness with which crimes are committed. We are fast learning that learning does not destroy criminal impulses and appetites; it merely changes the perplexity of crime. Informing the mind is not synonymous with training the conscience. Secularized education that fails to teach the whole truth about man, the world, and God, can produce only a mechanized world without a soul, a social personality without a moral backbone, and a horizon without a God or future home. As George Eliot said, "Culture merely for

culture's sake can never be anything but a sapless root capable of producing at best only a shriveled branch." The opportunity before the Christian college is one that calls for a thorough education of the heart as well as of the mind. Education must have an affection that has its source in Christ.

Christian education has another challenge that is not being met by the state schools. It has the opportunity to help build character during the critical college age by giving instruction in moral education. College age is a critical age. The college youth is "climbing fool's hill." Heroism and idealism are the distinctive features of that period in life. Personality is in the making. Many of our college students who come from fine homes find that during college life they experience religious doubts. Dr. Norman W. Cox recently wrote a book entitled, "Youth's Return to Faith," in which the basic assumption is that the average student around seventeen years of age experienced doubt. The biographies of Descartes, Goethe, Savonarola, and Shelley furnish examples of this truth. The college youth also faces the problem of making the choice of a life career. No more important age than this comes during the whole life span. If the Christian college is to meet its challenge, it must furnish the youth a basis of choice and an appreciation of the great objects. Too much education fails at this point, and the result is that young life is launched, with whatever cargo it may possess, with compass or worthwhile purpose.

The world has had three types of moral education. First, that which was taught by Plato, who identified knowledge with goodness or virtue. Second, the teaching by Aristotle that goodness is the result of right conduct. Third, that of Christ, who taught that "out of the heart flow the issues of life." The teaching of Christ has the endorsement of our leading educators, although the theory of what moral education is fails to coincide with what is being done in many schools. Educational systems must re-emphasize what Locke, Francke, Pestalozzi, Wundt, and Mann emphasized. Locke said, "Install into the young life a love for reverence of the Supreme Being." Francke is quoted as

saying, "One drachma of living faith is more to be valued than a hundredweight of mere historical knowledge; and one drop of true love than a whole sea of learning in all mysteries." Pestalozzi, father of modern education, states that "religion is the keystone of my whole system." Wundt, the German psychologist, said, "It is the religious factors that constitute the most important of all aids to moral development." "Where something is growing," says Horace Mann, "a former is better than a reformer."

**IV. How do the Christian colleges attempt to meet their unique, challenging opportunities?** I cannot give a complete list of the ways they are meeting this challenge, but I can give a few that have come to me through experience. An atmosphere that is conducive to meditation and worship is maintained. The average college student can easily find himself in a whirlwind. Some schools promote dances, five o'clock teas, theatre parties, house parties, proms, smokers, and the like, which exhaust the student's time and energy. Young life needs time out to breathe; time out to think. The Christian college has recognized this fact, and the mid-day prayer and devotional meetings have become of prime importance. The chapel services are of inspirational and devotional nature. In some of our schools chapel attendance is compulsory, as well as church attendance at least once on Sunday. A large number of our schools have been strategically located in small towns where the local church has been able to keep in close fellowship with the college students. In this respect the B.S.U. organization has done a masterful piece of work, serving as the connecting link between the church and college. College revivals are frequently conducted. One week during the year will be given to special services, at which time some outstanding religious leader will have charge. Student forums are held for the purpose of discussing student problems. Probably one of the greatest factors in meeting this challenge centers around the faculty. As Emerson said, "It is a little matter what you learn, the question is with whom you learn." A devout, Christian faculty that has the interest of the student's soul,

as well as his mind, at heart can and does do more toward achieving this challenge.

#### V. Why should the Christian colleges be supported?

Because they definitely have a distinct place in our educational world. They have unique opportunities and are better fitted to equip young life for living than any other institutions of learning. Their record in the past is not without spot or blemish; but the achievements outweigh the failures. Look at the shadow the Christian college has thrown across the recent centuries. Harvard was organized a Christian college in 1638 and its seal bears the motto, "Christo et Ecclesia." Of the first 390 colleges in the United States, 378 of them were religious institutions. Education was at first in the hands of the churches. I doubt if any other organizations have accomplished so much with so little as have the Christian colleges. They reached and maintained an efficiency in character building and training for living which showed that four times the number of prominent men had graduated from religious schools as had graduated from state and municipal institutions. This was true at least a quarter-century ago, but the proportion may be smaller to-day due to the increasing number of state and municipal schools. Such efficiency has been due in part to the contact the student has with his instructors. As Edward Everett Hale tells us, "All poor teachers let the book come between them and the pupil. Great teachers never do." More is caught than taught. Smaller classes, which increase the responsibility of the individual pupil, have also attributed to this fact. We have too much invested in property, young life, and opportunity to do anything less than support nobly and adequately our schools.

They are the products of sacrifice, devotion and prayer of multitudes of humble Christians. A German once remarked to Dr. Whewell, Master of Trinity, Oxford, "You don't make scholars here." "But we make men," was Dr. Whewell's reply. Our Christian colleges were born in the hearts and minds of men, and they are out not to make scholars solely but to make men. Our institutions have not been perfect; their faculties and equipment have been gross-

ly inadequate; their endowments haven't approximated half as much as has been needed; their student bodies have been smaller than they could have been, but in light of all this their results have been wonderful. We have no gauge whereby we may be able to measure the inestimable worth of pure, noble, virile character that has been formed on the campuses of our denominational schools. And when young men or young women leave the Christian college campus with a diploma in hand, we may take courage because in a large percentage they will leave with more than "lectured-in learning;" they will leave with strong invisible braces of the soul, with lofty moral standards as well as moral sentiments, with the high and holy ambition of achieving success in accordance with the will of the Master Teacher. To help every student achieve this is the challenge of the Christian college.

# **Southern Baptist Historical Society**

## **Annual Meeting**

This will be held as provided by the Constitution at Atlanta, Tuesday, May 16, 4:30 P. M. Place will be announced at Convention.

## **Ridgecrest Meeting**

The Society will have the Ridgecrest program the closing morning hour on August 29th. Dr. J. M. Dawson will make the address, discussing the Baptist Contribution to Religious Liberty.

In the afternoon a business session will be held open to all, with all members of record having vote on all matters. Annual membership fee is \$1.00. Life memberships are especially desirable: the fee only \$10.00.

## **Convention Committee on Preservation of Baptist History**

This committee is holding its first formal meeting in two years on April 4. The 1943 meeting was omitted to avoid expense. Now that the Centennial year is upon us there should be a great interest in our history.

## **Report of Custodian**

The Custodian reports acquisitions within the year, to February, as follows:

Purchased from several sources 13 volumes. Contribution of volumes by E. P. Alldredge (2); Leo T. Crismon (13); A. R. Gallimore (2); Mrs. Mary Green (1); I. T. Jacobs (16); J. T. Johnson (1); F. M. Masters (2); F. W. Powell (1); H. W. Provence (7); E. C. Routh (1); Ward Russell (1); J. B. Weatherspoon (16). The president has supplied quantities of current publications and a few valuable books. Current denominational papers have generously supplied their publications. Some of them provide copies printed on specially prepared durable paper. Minutes of the Northern and Southern Convention; of most of the State Conventions and of an increasing number of District Associations have been sent. Two association clerks have

been good enough to provide copies of their minutes carefully corrected in ink, Revs. E. C. Kolb and W. W. Leathers.

### **Materials Desired**

The Society has very limited funds and is unable to purchase anything except rare, highly desirable materials which can be procured only at the moment. We desire at least one copy of every book or tract by a Baptist author, whether of historical nature or not; all historical documents, printed or in manuscript; minutes of all associations and conventions. We desire museum items: pictures of leaders, copies of the Bible with historic connections, games, pieces of furniture or other physical objects that have important historical connections; anything that helps to preserve and dramatize our history.

# Book Reviews

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**The Great Century in Northern Africa and in Asia. Volume VI in A History of the Expansion of Christianity.** By Kenneth Scott Latourette. Harper and Brothers, New York, 1944. 502 pages. \$4.00.

With the publication of Volume VI in the series, Dr. Latourette brings his monumental history of Christian missions within one volume of completion. The same high standard of scholarly work which has won acclaim for the earlier books is to be found in this, and more than ever it is recognized that these will be the classic and authoritative works in the field for many years.

Volume VI will probably be more popularly used than any of the five previous volumes, since it deals with the Orient and the Near East, areas in which the greatest amount of mission work was done in the period under consideration. There are separate chapters on Northern Africa and the Near East, India, Southeastern Asia, the Chinese Empire, Japan, Korea, and Russia in Asia. The essential facts concerning both Roman Catholic and Protestant growth are given. The main body of the work is an unembellished factual account of historical events, carefully annotated; but sufficient interpretation is added to illuminate the facts and figures, and to make the record interesting and significant. The treatment is well balanced, and space given to each region is proportionate to its importance. A splendid bibliography and five useful maps are appended.

The only possible fault in this volume grows out of Latourette's plan of period divisions. He reckons 1800-1914 as "the Great Century." Events since 1914 are reserved for a final volume. As a result, the account of Christian growth in each country treated is abruptly broken off at that point, thirty years ago. To get the full story of modern missions in a given country one will have to read Volume VI and then turn to Volume VII. This may be the best possible arrangement in a work so exhaustive, but volumes covering the period from 1800 to the present in the various areas would have been more convenient for the average reader.

Every serious student of missions and of history should have this complete series in his library. Volume VI heightens the anticipation of the concluding volume, which will bring the amazing story of the spread of Christianity up to date and will round out one of the most remarkable and valuable projects of scholarship in a generation.

H. C. Goerner.

**The Vitality of the Christian Tradition.** By Twelve American Teachers of Religion. Edited by George F. Thomas. Harper and Brothers. 358 pages. \$3.00.

The "Book of the Month" this time from this department. Also chosen as book of the month by the Religious Book Club and by C. C. Morrison in **The Pulpit**. The work deserves any praise given it. The high purpose of showing the absolute necessity of applying the Christian tradition to all areas of Western culture is wonderfully well realized.

About half of the chapters are devoted to the successive periods of Christian history from Bible times to "The Nineteenth Century and Today." The remaining chapters analyse present areas of contemporary civilization, showing especially the dangers of neglecting the Christian tradition. The chapters and their authors are:

The Faith of Ancient Israel—James Muilenburg

The Beginnings of Christianity—John Knox

The Early Centuries of the Church—Virginia Corwin

Significance of Medieval Christianity—Lynn White

The Reformation and Classical Culture—Albert C. Outler

The Nineteenth Century and Today—H. P. Van Dusen

The Devotional Literature of Christianity—D. V. Steere

The Christian Tradition in Modern Culture—A. N. Wilder

Christianity and Modern Philosophy—George F. Thomas

The Christian Tradition and Physical Science—H. B.

Jefferson

Christianity and Contemporary Psychology—E. R.

Hilgard

Christian Ethics and Western Thought—John Moore

Christianity and Democracy—George F. Thomas

This reader's choices are the chapters by authors Muilenburg, Outler, Steere and Moore. Every chapter stimulates, instructs, challenges.

S. L. Stealey.

**Man Real and Ideal.** By Edwin Grant Conklin, Professor Emeritus of Biology in Princeton University, President of the American Philosophical Society, New York, Charles Scribner's Sons, 1943. 247 pages. \$2.50.

The highly distinguished and much honored biologist has produced this, no doubt as a sort of crowning message of a long and notable career of scientific distinction, having now passed his eightieth year.

He has published a number of volumes in which he not only developed his special interest, biology, but undertook to relate the human interest to the scientific and to guide thinkers into concern for and understanding of man as spiritual personality. **What is Man?** was favorably reviewed in these pages some years ago. In all he has fathered more than 150 publications.

So far as the present work is concerned it is received with appreciation more because of its intention and the authority of the noble scholarship of the author than for its contribution to the current thought issues and religious values. In its basic ideas and controlling concepts the work moves on the plane of the natural sciences, and that of a generation ago. A number of recent books are referred to, and occasionally quoted, but the thought patterns and forms found here are largely outmoded.

The author tries constantly to carry over into the realm of personality the materials and the methods of biological science, without seeming to realize that this is not logically, or psychologically possible. It is a present-day instance of seeking to find literally, "natural law in the spiritual world," whereas the only rational procedure is to find spiritual law in the natural world and back of and in natural law. As a scientist he seeks to hold tenaciously and consistently to a thorough going physical-biological evolution. As a man his deep interest and concern is for human (personal) values. He tries to incorporate these spiritual qualities in material

processes. There is this much recognition by him of his failure: he began to use the material of this book for a series of lectures on a foundation requiring that he deal with "the relations of science and religion," then realized that his treatment was not appropriate. He honorably asked release from the engagement.

Then came a request to lecture on an unrestricted foundation at Rice Institute, which he accepted, and this volume is the result.

Its general spirit, its biological material, its literary quality all commend it. Its philosophy and its purely dogmatic claim to explain man and mankind on a naturalistic basis do him no credit and make little contribution to the subject. There are many amazing examples of loose thinking, or lack of thought, throughout, but especially in the crucial lecture on "Mechanisms of Differentiation," which teems with mere affirmations of needed results with no basis in fact for claiming them. Similarly of "Objective and Subjective Phenomena," where seeing the "subjective" phenomena and dogmatically committed to "objective realism," all the subjective—i.e., personal—qualities and processes are tied up with the objective merely by cords of affirmation. Now he uses "science" in the strict sense applicable in the physical sciences, and then again to include all truth and reality—even in the spheres of emotion, ethics, esthetics, and religion.

It is important that this great soul holds to a great hope for "man's vast future" as he goes on in evolution during "the countless centuries and millennia" that lie ahead. He did not find that hope in his biology: he simply held on to it by force of his noble spirit even when he undercut this by limited methods of reasoning. And in its way that is high tribute. His calling for "countless centuries and millennia" is characteristic of naturalistic evolutionists. By claiming indefinite time they think they can convert quantity into quality, get morals out of mathematics.

W. O. Carver.

**Daily Life in Bible Times.** By Albert E. Bailey. Charles Scribners Sons, New York. 360 pages, 116 illustrations and maps. Index with Bibliography and Scripture References. \$3.00.

This volume is not just another book on Palestine; it will quickly find its way to the indispensable section of every minister's "must" reading. The work sets forth in vivid language and with true historical perspective the every day life of Bible times. Characters step out of the pages of the Old and New Testaments clothed with reality deeply concerned with meeting the issues of their day and under the circumstances of their time. Orientation to the then contemporary life is most beautifully and helpfully illustrated in this splendid work. The reason is clear:

"Professor Bailey has made a lifelong study of his subject, supplemented by nineteen trips to Palestine, and he is so at home with his knowledge that he shares it warmly and colorfully with the reader. This is accurate and well-documented history but in many places the author has taken the liberty of reconstructing imaginatively the probable arrangement of details. Thus one can see Solomon's Court as the daily business is transacted, can go on a tour of the famous temple just shortly after the celebrated visit of the Queen of Sheba, or share in the life of James, son of Zebedee, at Capernaum by the Sea of Galilee. As you read these pages, all the familiar pageantry of the Biblical scene passes before your eyes, expanded, made even more familiar and real by the methods and discoveries of archaeological and social-science research. The author's frequent references to Biblical passages as his story unfolds make it not only possible but inviting for one to read with the Bible at his elbow, dipping into it here and there with a new knowledge, insight and appreciation."

The book is heartily welcomed as a genuine contribution to sane and appreciative interpretation of the Bible. Every minister, teacher and student will find in its pages lasting interest and help in handling the Scriptures.

J. McKee Adams

**A Certain Blind Man.** By Robert Elliot Fitch. Charles Scribner's Sons. Pages 181. \$2.00.

Throughout this book the reader hears the ringing voice of the prophet.

It is a striking denunciation of spiritual blindness which has produced "the American mood" which is eating the very taproot of our national life in all its phases. The author pronounces this era in American life as an age of complacency. He shows that the spirit of complacency has become the normal mood in government, in education, in economics, in education and in religion.

This book is a dramatic presentation of the pitiable condition of a people who have eyes, but who cannot see; who have ears, but cannot hear. While some may lay the book aside as being extreme in its presentations and claims, no one can lay it as a measuring rod by the American way of life without being tremendously disturbed by the amount of truth in it. One raises the question as to whether conditions in America are the actual fulfillment of the parabolic meaning of our Lord's reference to the blind leading the blind.

Ellis A. Fuller.

**Burma Diary.** By Paul Geren. Harper and Brothers, 1943. 58 pages. Paper, \$1.00.

Anyone among us who is complaining of discomforts caused by the war should have **Burma Diary** assigned as required reading. This actual day-by-day account of experiences of a Baptist missionary sharing the harrowing lot of the motley masses who fled to India before the invading Japanese in Burma is enough to bring self-examination and penitence to any grumbler. Not only the terrible things that happened to Paul Geren and were witnessed by him, but the thoughts he pondered and set down for himself and others, provide a standard by which to judge our own easy living and flabby thinking. Brief though it is, the book has qualities of greatness. It affords a peek into a great soul in the midst of mighty struggle and meditation. If it is of such stuff that missionaries are made, the cause of

Christ must surely triumph in the field! Prescribe this as a soul tonic for yourself, and re-read it frequently as a spiritual exercise.

H. C. Goerner.

**Before Making Important Decisions.** By Roger W. Babson. New York: J. B. Lippincott Company. 80 pages. \$1.00.

Mr. Babson, the statistician, has taken a good many excursions into the field of church life and work. This is one of his most pleasant and profitable trips. He is a layman who believes in mixing business and religion, and who thinks that a church should be a practical asset to its members in their every-day lives.

Mr. Babson has discovered that relaxation and serenity are essential to the making of important decisions. His wide business contacts have shown him that many business people are tense, anxious, unadjusted, emotionally hardened, religiously sterile. Many of them are church members, some occupying positions of importance on committees, church boards, etc. But they have missed the real meaning of religion in conceiving it as a round of busy activities, or as listening to sermons. What they need, Mr. Babson believes, is more solitariness, more meditation and communion, more quiet realization of the presence of God. This they cannot get in their places of business, nor often at home. He therefore advocates that a church keep its doors open at convenient hours, so that busy and harassed people can slip in for uninterrupted private worship and communion with God. He suggests that these same busy people be asked to serve as "housekeepers" in their turn, simply coming for an hour to greet those who come and show them to a quiet place, or for conversation should this be desired. He thinks that this might well lead into a program of counseling, an appropriately equipped room being available in which the pastor or some other trained counselor will meet those who have problems and troubles on which they need the help of a spiritual adviser.

This little book has many valuable common-sense suggestions as to how religion may be made more functional in the lives of business people. There is nothing startling in

the idea presented and illustrated, but the reader at once feels that they have come out of the experience of a genuinely religious man who wants to share them with others. There is an undertone of tragic revelation of neglect of the spiritual lives of those men and women who occupy the so-called "higher brackets" in business and social life of a city. The gift of this little book to business men and women overborne today by difficulties that rob them of sleep and peace would doubtless prove a blessing. G. S. Dobbins.

**Blue Skies Beyond.** By Henry LaFayette Anderton. The Broadman Press, Nashville. 215 pages. \$2.00.

"If you are looking for a thrilling story—clean, exciting, dramatic, purposeful—you need not go further. Paul Freeman, lawyer with both ability and character, withstands the assaults of hate and vengeance directed against him by the corrupt interest of his own city, and in spite of his youth becomes the successful champion of law and decency. As pilot in the Royal Canadian Air Force, he sees service in England and on the Continent, and has many thrilling and hair-raising experiences. Paul embodies those qualities which always win for youth the respect and confidence of good citizens. Mary Underwood, Paul's inspiration, is as nearly perfect picture of womanly loveliness as one could imagine. John Scruggs, teen-age son of poor people whom Paul had befriended, wins all hearts by his keen, loyal, grateful devotion to his great friend.

"Judge Anderton uses a beautiful love story to expose the crookedness and desperation of vicious enemies of society, to applaud the courage and character of one who dares to attack social parasites, and to proclaim a program for international peace, which is broadcast at great peril by Paul from a secret station in France to the subjugated peoples of Europe. Here is profitable entertainment for all who love a strong story."

But there is more than entertainment. Reflected in this story is the author's tremendous concern with the present crisis in national and international affairs and his own

evolution of the Christian ideal for meeting it. It is a book of merit in every sense.

J. McKee Adams

**The Creative Delivery of Sermons.** By Robert W. Kirkpatrick. Macmillan. \$2.50.

It is a good sign for preaching when preachers become concerned about the delivery of the sermon, for it can hardly be denied that most of the sermons we hear are not greatly helped by the way they are delivered. There is today a quickened interest both in our seminaries and among preachers. And this present volume due to appear, "The Creative Delivery of Sermons" will, therefore, no doubt find a wide welcome among preachers who want to improve the effectiveness of their sermons.

Let the readers be warned that this is not a book to be read in two or three hours and cast aside. It is a textbook to be seriously studied and digested and acted upon. The first three or four chapters may be passed over rather rapidly. Then come the following studies: (1) The application to Sermon Delivery of the Natural Laws of Expression. These laws are stated in several propositions, such as the intellectual and emotion modes must support one another; the sermon must come from within; the sermon must be delivered with an intelligent desire to share; the sermon must be created for the hearers at the moment of delivery. (2) Creating for the Hearers at the Moment of Delivery, both by general and special preparation, and by actual delivery. Although the author deals with such matters as posture, breathing, tone production, articulation and enunciation, the primary emphasis is on the creative spirit of the preacher; and with fine understanding he offers guidance in the self-disciplines and methods by which the preacher may bring himself to utilize the mechanical details necessary to effective persuasion. It is predicted that this book will have wide adoption as a text book.

J. B. Weatherspoon.

**Christian Behavior.** By C. S. Lewis. Macmillan. \$1.00.

Those who have read **Screw Tape Letters** or other writings of C. S. Lewis will not need to have this volume recommended to them. It is a fresh, not to say scintillating, statement of some of the fundamentals of Christian morality. It begins with the observation that morality is concerned with three things: fair-play and harmony between individuals; harmonizing the things inside each individual; and the general purpose of human life as a whole. These are discussed from the Christian point of view.

Included are brief chapters (radio talks) on the cardinal virtues, social morality, morality and psychoanalysis, sexual morality, Christian marriage, forgiveness, pride, charity, hope, and faith. Preachers will be helped in their ethical preaching, and laymen will be stimulated, along with the preachers, to high living by reading this book.

J. B. Weatherspoon

**While America Slept.** By Prof. D. F. Fleming. Abingdon-Cokesburg Press. 87 large pages. \$1.00. (Paper, "war time" edition).

Dr. Fleming is Professor of International Relations at Vanderbilt University and Foreign Affairs Commentator of Radio Station WSM, Nashville. Last year he lectured with keen efficiency during the March Conference here at the Seminary. This book is his series of radio comments on world affairs, with their implications for America, delivered week by week during the nineteen months between the fall of France and Pearl Harbor—May, 1940, to December, 1941. Reading it gives an excellent perspective for present events, suggests sensible plans for the future, reminds one of important factors long forgot. The book is well worth while. Such topics as "Some Fallacies Which Endanger Us" and "Who Are the Warmongers?" are indicative of its provocativeness for thought. A chronological table of "Milestones on the Road to World War 2" is invaluable.

S. L. Stealey

**The Continuing Easter.** By Winifred Kirkland. Charles Scribner's Sons, New York. 60 pages. \$1.00.

"Christianity sprang into being not because of the gentle and lovely Christmas its narrative enshrines, but because of the amazing Easter it ever and again announces. This, feels Winifred Kirkland, is the message which should inspire the hearts of all Christians today. Out of pain and terror and death came the Resurrection, and out of the present horrible world-wide conflict must come a new life. In order to enable us fully to appreciate the opportunity which lies before us, Miss Kirkland turns to the stories of the various witnesses of the Resurrection who drew such faith and courage from this miraculous event. There is Mary of Magdala, the watcher of the dawn, who loved and believed so firmly in her Master that she was the first to know the astonishing truth. There are the two heart-broken young men on the road to Emmaus, who drew comfort from the mysterious Stranger. And there are others—Peter, Thomas, and one who never knew the living Christ—Paul who was the first great Christian missionary. Miss Kirkland brings them all to life before our eyes and imparts the burning sense of consecration and high purpose which was roused in their hearts by the first Easter, so that modern Christians can take hope and go forward confidently into the future which awaits them, inspired by the miracle of the continuing Easter."

Thus the publishers announce the book and the volume measures up in every way to the description. Written in beautiful language and with great reverence, this work will be a source of inspiration to all. The length of the book and its price are no index to its surpassing volume. We recommend it most heartily.

J. McKee Adams

**On Beginning From Within.** By Douglas V. Steere. Harper & Brothers. 149 pages. \$1.50.

In this day of mass production in war implements and other commodities of life, it is quite obvious that the human mind unwittingly thinks of mass production in social righteousness and justice. Since the world has become

literally one neighborhood with no man more than sixty hours from any spot upon the earth, impatience is driving many reformers to think and plan in terms of blanket goodness. Therefore this book, "On Beginning from Within," presents a timely and much needed emphasis.

It defines a saint as the believer in whom God works and dwells. It stresses the supreme importance of spiritual development from within and shows that only God-changed, God-indwelt, God-inspired and God-directed lives can be the leaven which works in human society. Few modern Christians will agree with all the declarations in this book, but no Christian can read it without spiritual profit.

Ellis A. Fuller

**My Life with the Enemy.** By Phyllis Argall. Macmillan, New York, 1944. 290 pages. \$3.00.

Phyllis Argall was born in Canada, but at the age of seven went with her foster-parents to Japan, where her father was an independent missionary. She grew up in Japan, came to America for a session at the University of Toronto, then returned to teach in a Presbyterian mission school in Japanese-dominated Formosa. Back in Tokyo in 1939, she entered upon a career in journalism, becoming Managing Editor of the American-owned "Japan News-Week." On December 8, 1941, she was arrested, accused of espionage, grilled repeatedly, and imprisoned until June, 1942, when she was repatriated on the Gripsholm. This book covers her whole life, but deals principally with events from 1935 to 1941, giving an intimate inside story of the steps by which Japan moved toward war with the Allies. It is filled with details of great significance in the light of subsequent events.

The point-of-view is unusually well-balanced. Missionaries tend to be idealistic, and often refrain from telling the uglier side for fear of arousing animosities. Journalists, on the other hand, are prone to be excessively anti-Japanese and tell a one-sided story calculated to kindle hatred. Miss Argall was for a time a missionary, and even as a foreign correspondent was considered "pro-Japanese" by her as-

sociates. Yet she writes with the journalist's flair for the undisguised facts. Although she occasionally uses such exaggerated terms as "little yellow monkeys" to describe the Japanese, her attitude is on the whole surprisingly free from bitterness, considering the treatment she has personally suffered at the hands of the enemy. She makes a point of praising the loyalty of certain Japanese friends who risked much to show sympathy and give help to her during her confinement. Hers is a courageous effort to look all the facts in the face and state the case as it is. There are statements in the book which may be used to stir up blind, unreasoning, anti-Japanese sentiment, but taken all together the book is a valuable insight into the Japanese way of thinking and an accurate account of significant historical events.

Exciting as a detective story, timely as a foreign dispatch, written like a good novel, **My Life with the Enemy** will repay its readers and contribute to a better understanding of the task which confronts us in the Pacific, both before and after peace is won. H. C. Goerner

**Music in the Religious Growth of Children.** By Elizabeth McE. Shields. New York-Nashville: Abingdon-Cokesbury Press. \$1.25.

Elizabeth McE. Shields has pioneered in the field of religious education for young children. Beginning her work in the public schools of Memphis, she at length became first Director of the Children's Division of the Presbyterian Church, retiring in 1935.

This book is the result of her experience with music as an educational means in the home and church school. Her informal methods are evidence of elasticity and imagination. They will inspire any interested person to use them or some similar scheme to make music a means of definite religious instruction, not only as knowledge, but the growth of religious personality. Her way of making the text meaningful for a child will make it meaningful for grown-ups. Her method of selecting fitting words and music for different ages is skillful. Her suggestions about the use of creative music are inspirations.

While the adult department leader would profit by reading it, it should be studied by every superintendent of the beginners, primary, and junior departments. It should be in every Sunday School library, thus available to all who are interested in church school music.

Inman Johnson

**A Popular History of Christian Education.** By Clarence H. Benson. Chicago: The Moody Press. 355 pages. \$2.00.

For a number of years Professor Benson has taught in the field of religious education in Moody Bible Institute. His courses in the history of Christian education have been the subject of much favorable comment. In this volume he has brought together the salient facts about the Sunday school movement from Robert Raikes to the present, and has traced accurately and in detail the expansion of this movement in other directions. Mr. Benson is at present secretary of the Evangelical Teacher Training Association.

The author has accumulated a great wealth of information concerning the personalities around whom the history of popular church school education in the United States gathers. While he displays no undue bias, it is evident that his sympathies are not with the leaders of the International Council but with the more conservative group. He is highly appreciative of the plans and development of the Southern Baptist Convention in its program of Sunday school and Training Union work. He deplores the loss of enthusiasm for the Sunday school which characterized the International Sunday School Convention before the merger which resulted in the International Council. However, as an accurate historian, the author does not argue the case but presents the facts as he finds and interprets them. Those interested in a full-rounded view of the Christian education movement, particularly in America, will find this the most complete account which has yet appeared.

G. S. Dobbins

**Render Unto Caesar, A Synposium.** Lewis Publishing Company. \$2.00.

In this volume are presented excerpts from sermons and addresses delivered during the four great American wars, indicating the guidance given by moral leaders in those periods of crisis. One finds here a historical view of preaching in war-time. The book seems not to have been written to play up any particular point of view, but faithfully to represent moral attitudes found in America among those who had a peculiar responsibility of leadership as they faced the problems raised by war. There are three chapters representing the American Revolution period, three the Civil War period, four World War I. Nearly half the book is given to the present period, with well chosen contributions representing various denominations.

J. B. Weatherspoon

**"Into All the World."** The Great Commission: A Vindication and an Interpretation. By Samuel M. Zwemer. Zondervan Press, Grand Rapids, 1943. 222 pages. \$1.50.

The scope of this book is broader than its title indicates. Although five of the fourteen chapters deal specifically with "the Great Commission," the author actually presents his philosophy of the missionary enterprise, including the grounds for missions, the aim of missions, and the methods of missionary work. The book is written from a conservative point-of-view, and is openly antagonistic to the liberal, humanistic theories of Christian missions which have recently been rather popular.

For Dr. Zwemer, the world enterprise of Christianity is based upon the will of God and the authority of Christ, as expressed in specific commissions, such as in Matthew 28: 16-20 and Mark 16:15. Although admittedly only a novice in the field of textual criticism, Zwemer attacks the problem vigorously and builds a strong case for the genuineness of these passages, even in the case of Mark 16. His arguments deserve the serious attention of those who have questioned the validity of these texts. The total value of his apologetic is marred, however, by the implied suggestion that, if these

passages could be shown to be questionable, the motivation for world missions would have been seriously undermined. He fails to make clear that the missionary enterprise does not depend for its validity upon a few isolated texts, but is grounded in the very nature of the Christian faith and is taught by the whole Bible, properly understood.

Concerning the aims and methods of mission work, Zwemer says many things which need to be said today. He calls missionaries and administrators back to the apostolic task of preaching, establishing churches, and training new converts to evangelize their fellow-countrymen. This must always be the primary task. Humanitarian, social, and reformatory measures are secondary, and must be kept in proper relationship to evangelism.

Dr. Zwemer is Professor Emeritus of Religion and Christian Missions at Princeton Theological Seminary, editor of **The Moslem World**, a former missionary to Arabia, and author of many books on Mohammedanism and Christian missions. By his own life of devotion to the cause of the Kingdom he has earned the right to speak. His earnest plea for evangelical, Biblical missions should not go unheeded.

H. C. Goerner

**Workbook For First Steps In Bible Study**, Book I—Old Testament. By Mrs. Herman W. Gore. Loris, South Carolina. Published by the author. 142 pages.

This workbook is designed to meet a growing need for materials to be used in week-day religious education classes. Presumably the volume will be followed by a like "workbook" on the New Testament. The series is intended to furnish practical guidance of young people into direct study of the Bible, its great events, characters and teachings.

The author, familiar with modern methods of public school teaching, has produced a text for Bible study that should meet with instant favor on the part of those who find it possible to teach the Bible under public school conditions. The dangers and difficulties of teaching religion in public schools are recognized and in large measure avoided. The viewpoint is reverently conservative, no stumbling block

being placed in the pathway of teacher or pupils. Yet the life issues involved are frankly faced. Debated matters are not emphasized, but the historical and practical aspects made vital and interesting. All who are concerned with the teaching of the Bible in the public schools should secure a copy of this valuable workbook.

G. S. Dobbins.

**Seeing the Multitudes.** By Frederick K. Stamm. Harper and Brothers, New York. 129 pages. \$1.50.

The volume is accompanied by the following announcement:

"Has the teaching of Jesus any relevance to our actual world, to the social world of crime and misery, to the political world of global conflict? Are the Beatitudes mere blue prints of an ideal realm, or are they recipes for man's peace and wealth? Dr. Stamm holds the latter view. He denies that the Christian is an idealist. He asserts that the disciple of Jesus is the sternest of realists in a world whose rulers are ignorant alike of the laws of human nature and the will of God. There is neither mincing of words nor confusion of thought in these addresses on the Beatitudes. They come from a mind abounding in insight, from a heart deeply troubled. Finding scant basis for hope in the present course of the church, the author appeals to its original character and sanction, and invites his fellow churchmen to face the crisis also."

As a consequence the reader will find himself suddenly face to face with a heart searching inquiry and with an incisive answer to some of the distressing problems of the present world order. The author is in dead earnest about the matters discussed, after reflection extending through three decades of an intensive ministry, and the conclusions which he has reached are set forth with great conviction. While there may be dissent here and there among his readers, none will ever impute to him the sin of flippancy or inconsideration. It is a masterpiece. Every preacher should have it within easy reach.

J. McKee Adams

**A Lawyer Examines The Bible.** By Irwin H. Linton. W. A. Wilde Company. 300 pages. \$2.00.

The title of this book indicates exactly its content. A book of this type has value, but not supreme value. Christianity is neither proven nor disproven by logic. Man's best reasoning must be supplemented by faith to lay hold upon the eternal verities of God's self-revelation through Christ. However, a lawyer's point of view and approach whereby he collects evidence, arranges it, and presents it to substantiate the claims of Christianity at the bar of public opinion serve to a noble and worthwhile purpose. There is enough of testimony in the book to serve as mortar in holding the bricks of evidence together as the author, both in the spirit and the manner of a lawyer, presents the finished cathedral of his argument to the sceptic and unbeliever.

It is rich in illustrations and testimonies from men who have served well as apologists and evangelists of the Christian message.

Ellis A. Fuller

**Musing of a Minister.** By Rev. Edward Gholson. The Christopher Publishing House, Boston. 101 pages. \$1.50.

In the foreword to this book the author states the nature and scope of his poems:

"This book is a result of spontaneous inspirational impulse. The first poem in the book, therefore, as will be seen, makes no effort either at measurements or rhythm, but came to the writer as spontaneously as does the normal exhalations of a living animal. It is purely a recorded spiritual impulse of the soul...What is here recorded, as well as the manner in which it is recorded, is the spontaneous expression of a free soul."

J. McKee Adams

**The Glory of God** by Georgia Harkness. Abingdon-Cokesbury Press. \$1.00.

Those who know and appreciate the work of this author will be glad to have this little handbook of poems and prayers.

The poems cover a wide range of subjects, being listed as: A. Poems of Assurance and Aspiration; B. Nature Poem; C. Prayer Poems and Hymns. One who loves to read poetry will find here both beauty of phrase and joy in everyday living.

The prose prayers are worthy of study for our own devotions, and particularly by those whose privilege it is to lead in public prayer. There may be some of us who object to studied public prayer, but few men are capable of rising above the commonplace unless study is given to both form and subject matter. The author expresses for us in noble diction what we would say to God in many situations in which we find ourselves.

Inman Johnson

**Czechoslovak Baptists.** By Vaclav Vojta. 275 pages. \$1.75.

First, because no publisher is listed above, it should be said that the book may be ordered from the author by addressing him at First Slovak Baptist Church, Minneapolis, Minnesota, of which church he is pastor.

Dr. Vojta has done a splendid piece of work in presenting the story of Baptists in his native land and among the people of his race who now live in the United States and Canada. Also he gives account of their missionary attempts in Russia, Argentina and Yugoslavia. The modern work did not begin in Czechoslovakia until about 1875, so it is possible to present its growth in unusual detail. As a background the author reviews the political and religious history of Bohemia, with special attention to Balthasar Hubmaier and the Anabaptists. The student of Baptist history will certainly want this detail of the total picture.

S. L. Stealey

**When Christ Controls.** By John W. Versteeg. Aginbdon-Cokesbury Press. \$1.50.

If I were a pastor I should want this book. It is a series of messages on Stewardship, "a comprehensive study of the inevitable relationship between the economic and the

eternal." Every sermon is fresh, interesting, instructive, and the bearer of conviction. The author has the happy ability to put the truth about Stewardship in striking terms. "Economics say of **things**: These must satisfy **man**. But Stewardship says of things: These must glorify God." "There is always something sacred about property when it is put to high purposes. What chance would Christ have to preach from our property?" "He who controls all the life of a Christian, can make no exception in the Alpha-Omega sweep of religion. The control will cover the cash." "The international Paul has seen the international God."

J. B. Weatherspoon

**Palestine Plays.** By Lawrence Houseman. Charles Scribner's Sons, New York. 146 pages. \$2.00.

"In **Palestine Plays** Lawrence Houseman has turned back to the Bible for the subjects of these four dramatic treatments of ethical problems. Abraham's discovery of God, Jacob's discovery of a Conscience, a King's treatment of a Prophet, and a Prophet's treatment of a Whale, are presented with great originality and humor. The four plays, two of which have been successfully staged in England, are a disturbing challenge to conventional thought and reflect a deeply serious concern with perennial moral problems." Equally disturbing to a considerable area of conventional thought is the admission of the author who,—after evaluating the unique history of the chosen people as tribal megalomania, marked by ostentation and favouritism, and by an extravagant taste for miraculous intervention—proceeds to restore these Old Testament narratives to the respect they have lost, by the elimination of these useless excrescences. Hence, in these Plays, the story is given without reference to the miraculous. Furthermore, the author is rather free in his handling of Scriptural data as well as in the introduction of extraneous material. It is his feeling, however, "that if these Plays cause offence to any, it is the surer proof that pious hindrance still stand in the way of a right understanding of what an old Quaker quaintly described as 'the better side of God's character'." J. McKee Adams

**Saved To The Uttermost.** By I. R. Wall. New York and Edinburgh, 1943. Fleming H. Revell Company. 160 pages. \$1.50.

In this volume the pastor of the Calvary Baptist Church, Fresno, California, has given a series of "Expositions in Hebrews." It is presented in the form of lectures, with detailed outlines, some of which would do well to have much more elaborate development. Its positions, so far as they go are in the main accurate, suggestive and valuable.

The author thinks in the somewhat mechanical forms and terms of fundamentalism and millennialism and especially in the terms familiar to all students of the Moody Bible Institute and readers of **The Moody Monthly**. A great deal of attention is given to comparing, contrasting and harmonizing the Old Testament Levitical and mediatorial systems and to the priesthood of Melchisedec and to the priesthood of Jesus. The Hebrew jurisprudence also finds considerable treatment.

The book carries a rather strange mixture of spiritual insight and exposition on the one hand and mechanical and literalistic notions on the other hand. One comes upon such an extreme statement as the following (page 53): "It is assumed by Bible scholars that the blood of Christ was not shed to remain in the earth on Calvary's Hill but that it was brought to heaven, and there used in the presentation of Christ's high priestly ministry, as typified by the sprinkling of the blood in the Holy of Holies."

At another point we have (page 93): "When the Lord Jesus Christ died on Calvary's cross he paid for every sin we have ever committed or ever will commit." "We are not condemned because we have broken any law, but because we have rejected Jesus Christ and his offer of salvation." This concept of mechanical equivalence between the sacrifices of Jesus and the minutely detailed sins of men, this with a notion that consequently men are now condemned not for anything that they are or do but solely because they do not believe on Jesus Christ are too quantitative and objective. This position is justified by taking John 3:13 as in itself an absolute, comprehensive and exclusive state-

ment of the whole matter of the sinner and salvation. By such a method one gets truth, often very vital and basic truth; but the method can hardly be said to lead one into comprehension of the truth.

Let me repeat that for the discerning preacher, or other reader this book may well contribute to practical insights and to one's material for sermons. It is hardly an outline which follows in detail the thought development of the book of Hebrews.

W. O. Carver

**The Martyrdom of the Serbs.** Prepared and issued by the Serbian Eastern Orthodox Diocese for the United States of America and Canada. 300 pages. No price given. A copy can probably be had by addressing Palandech's Press, Chicago.

This is the gruesome story, illustrated with many ghastly and convincing pictures of barbarous hangings, of the atrocities committed against the Serbians by Axis powers and Croats. Chief sufferers among the reported million victims are clergy and members of the Orthodox Church. "If we were to enumerate all the Serbian victims, we should be confronted with the grim realization that about 700,000 Serbs have been butchered and slain in the so-called 'Free Croatian State' of Quisling Pavelich alone." It seems the Nazis, Hungarians and Bulgarians try to keep hands off and let the Croats prosecute the bloody business of annihilating Serbs in all parts of Yugoslavia except old Serbia, where the Chetniks control. Descriptions of barbarism that surpasses anything in bloody Turkish days abound. They are as well documented and attested as is possible under war conditions, but one may still hope that no part of the human family has sunk as low as this book indicates. Appeal is made to the United Nations for "Not vengeance—but justice."

S. L. Stealey

**Heavenly Destiny.** By Emma Moody Powell. The Moody Press. \$2.00.

This is the life story of Mrs. Dwight L. Moody, written by her granddaughter. It records a wealth of information about the life of this great woman furnished by her letters,

family records and the memories of intimate friends. She was the unfailing partner of her great husband, and made her own contribution to the religious life of her period. The book will be a source of pleasure and encouragement to many readers.

J. B. Weatherspoon

**Sunday Night Services Can Be Successful.** By Eugene D. Dolloff. New York: Fleming H. Revell Company. 144 pages. \$1.50.

This book is successor to the author's practical little volume, **It Can Happen Between Sundays**. He firmly believes that the Sunday evening service, like the midweek prayer meeting, can be rescued from its present danger of death and made an asset in the life of the church. Twenty-seven plans are given in detail for "successful Sunday evenings." These plans are not exactly "stunts," although they partake somewhat of "stunt night" occasions during a summer assembly. Serious purpose characterizes each of the plans and in every case the special feature leads up to an appropriate sermon. The suggested sermon topic are provocative.

The author capitalizes on the "human interest" element. He holds that people today easily tire of a "one man show," in which the preacher is responsible for everything except the incidental and often monotonous features of congregational singing, offering, prayer, special music by the choir, etc. He stresses the necessity for careful planning that matches the detailed care with which a good radio program is put on. There are churches in which this sort of program would be acceptable, but there are other churches in which these "specials" would probably fall flat. The occasional use of one of these special programs might be tried in almost any church. Some of them would make excellent prayer meeting programs while others might lend themselves to effective use in the Training Union assembly period. At any rate, the book is suggestive and stimulating, and is quite worth the reading of any minister concerned about his evening service.

G. S. Dobbins

**The Good Shepherd.** By Gunnar Gunnarson. New York: Bobbs-Merrill Company. 84 pages. \$1.00.

Iceland does not seem so far away to most of us as it did before the war. We have read of this frozen north country and of the heroism of our soldiers and airmen who have come to grips with the fierce cold that fights back worse than any human foe. This is a simple, gripping tale of an Icelandic shepherd, on his annual journey into the bleak and stormy wastes of the mountains to rescue the sheep that have strayed away. His two companions are Leo the dog and Gnarly the wether. Together they perform heroic feats of endurance and persistence. The story is written in graphic and noble prose that holds the reader in its grip from the first line to the last. The reader lays down the book with a sigh of gratitude, realizing that there are yet in the world men of iron muscles, dauntless courage, yet tender hearts. The book would make an excellent gift for a young man or woman in the armed services.

G. S. Dobbins

**Spirit Driven Men.** By Wil R. Johnson. The Moody Press. \$1.00.

A series of character studies of the eight known writers of the New Testament, each of whom is described in striking phrase: A Transformed Shylock, The Quitter Who Came Back; The Beloved Physician; The Best Loved; A Converted Infidel; A Servant of God; The Most Human Saint; One of His Brethren. The work is well done, and such studies no doubt created in the author's church a fresh interest in reading what these men wrote. J. B. Weatherspoon

**The Clue to Pascal.** By Emile Cailliet. The Westminster Press, Phila. 187 pages. \$2.00.

Here is a scholarly work designed to arouse interest in thoughtful American readers in a man about whom most of us know either nothing or simply that Blaise Pascal was a French scientist and mathematician. The author has already succeeded reasonably well in his purpose, for his book was given as an alternate selection by the Religious

Book Club in their December (1943) Bulletin. My reading has convinced me that he should succeed—that any study-inclined mind will profit greatly from reading it. Pascal bears acquaintance, stimulates thought and inspires the soul. The “clue” to him is his deep religiousness. He was the highest light in the pious Jansenist movement of his day. His purity of motive and his ardent love of Bible study make him acceptable to Protestant and to Catholic alike. The author says of him, “We have personally just reread the Bible from one end to the other, and what struck us most forcibly was that the commandment which occurs there most often, in one form or another, is the ‘Thou shalt have no other gods before me’ of Mount Sinai. Looking closely into the life of Pascal... we see there a more and more consecrated observance of this commandment.”

Emile Cailliet was born and reared in France. Wounded in World War I, he was rescued by Americans and spent months in an American Field Hospital. He later came to America and is now Professor of French Literature and Civilization at the University of Pennsylvania, where he has dedicated his chair to Pascal. This book is a sort of introduction to an exhaustive biography. For the heavier reader it is almost a “must” book, especially if biography has a strong appeal.

S. L. Stealey

**Christ's Hall of Fame.** By Milo H. Massey. The Broadman Press. \$1.50.

In this attractive volume the Broadman Press presents a series of character studies which include the nine men and women whom Jesus personally and publicly praised. Of particular interest are the standards of judgment discovered in these studies. The style is in the simple manner of pleasant conversation. Nowhere does the author startle or lift the reader to any high emotional pitch, but he writes with interest and insight. This book ought to find its way into Christian homes.

J. B. Weatherspoon

**The Story Hour Leadership Manual.** By Thelma Arnote. Nashville: The Baptist Sunday School Board. 146 pages. 60 cents.

Workers with little children in the "story hour" section of the Baptist Training Union have been awaiting eagerly the appearance of this manual. The phenomenal growth of the Baptist Adult Union has brought increasing demands for an organized plan by which the children under junior age could be cared for while their parents are engaged in the adult discussion groups. At first little more was done than to keep the children interested through more or less unplanned singing and story-telling. Gradually program materials evoked, and then leaders began to see in the story hour an opportunity scarcely less valuable than the beginner and primary departments of the Sunday school. Miss Arnote was made director of story hour work in the Baptist Training Union department of the Sunday School Board, and out of her wide contacts and experience she has prepared this helpful guide.

The talented young author displays keen insight into child life and bases her suggestions and plans on the nature and needs of children rather than on any preconceived ideas of a "program." Her purpose is to develop a corps of story hour leaders who appreciate the possibilities of this Sunday evening hour with the children, and to put at their disposal appropriate materials and techniques. The book is more than just a manual—it is a guide to the unfolding life of children, valuable to parents and teachers of little children as well as to the story hour leaders for whom it is especially intended.

G. S. Dobbins

**This Created World.** By Theodore Parker Ferris. Harper and Brothers, New York, 1944. 140 pages. \$1.50.

When the most profound truths of the Christian faith are rendered simple and illuminated by telling illustrations, one can but admire and register gratitude. Admiration and gratitude are due Theodore P. Ferris for this profound, yet simple book. Prepared as a series of lectures for young people at the Northfield summer conferences, the six chapters deal with the ultimate questions of life: How the World

Started; How the World Changed; How the World is Now; Our Relationship to the World; and How We Can Best Leave This World for Others. A philosophy of life is presented in straightforward fashion, with the principle of Atonement at the center.

The book is announced at "the Presiding Bishop's Book for Lent." Its theme, however, is perennial. It would make a splendid gift for the young graduate, and is not lacking in appeal for older minds.

H. C. Goerner

**A Wayfarer's Psalter.** By John Macbeath. Marshall, Morgan & Scott, Ltd., London, Zondervan Publishing House, U. S. A. \$2.40.

The author of this delightful little book says in his Foreword that he makes neither a critical study nor an exposition of the Psalms but rather puts "in brief and direct form some significant and useful lesson plucked out of the heart of each psalm." To each of the 150 Psalms he gives one page or less, but these brief messages bring very clearly the value of the Psalms in modern Christian living. The volume is an excellent handbook for devotional reading of the Psalter, and there are many suggestions and ideas which I would like to hear expanded into a full-length sermon. In fact, having read and meditated over these for several weeks, the Psalms have much more practical value to me. Due to the fact that it is imported from England the price is rather high for such a small volume, but to me it is worth it.

Inman Johnson

**In My Behalf.** By Russell Bradley Jones. The Moody Press.

A series of expository sermons on Colossians. The author has consulted the best sources, and has written with spirited insight and conviction. This is a very good example of preaching that teaches.

J. B. Weatherspoon

**His Precious Promises.** By J. W. Beagle. Home Mission Board, Atlanta, 1943. 127 pages. Paper, 40 cents.

Dr. J. W. Beagle has just rounded out forty-five years in the Gospel ministry, the last eighteen of which were spent as superintendent of missions in the Homeland under the

Southern Baptist Home Mission Board. He is known and loved among Southern Baptists for his sacrificial and strenuous service among the Indians, Mexicans, French, and other neglected groups. Now taking a well-deserved rest at his home in Cynthiana, Ky., Dr. Beagle reminisces upon the years of activity, and shares with his friends the very inmost secrets of his life.

The book is written in the first person, and provides a brief account of Dr. Beagle's life. It is more than this, however. It is the story of the Home Mission Board in its last quarter century, and also a glowing testimonial to the power of prayer and faith. It glorifies, not J. W. Beagle, but his Lord, who has been found faithful to the promise in Philipians 4:19. The author will be more than ever loved by those who read this simple testimony.

H. C. Goerner

**The Word of God and the Reformed Faith.** Addresses delivered at the Second American Calvinistic Conference. Published by Baker's Book Store, Grand Rapids, Mich. 216 pages. \$1.00.

Books of reports on conferences are so often dull reading that I let this book stand neglected on my shelf for several months. My apologies to the compilers. This is an exception. The addresses constitute together an excellent exposition of the modern Calvinistic view of the Scriptures. It is a valuable help to any minister who would clarify his ideas of revelation and inspiration. The viewpoint is, of course, conservative. Much history of various theories of the Bible is interspersed. In his address on "Present Day Interpretations," Dr. O. T. Allis, formerly of Princeton, handles well "The Higher Criticism" and "Modern Dispensationalism" (best I have seen on this).

Other speakers and their subject: H. J. Ockenga, The Glory of the Word of God; Louis Berkhof, What Is the Word of God?; H. J. Stob, The Word of God and Philosophy; John DeVries, The Word of God and Science; T. E. Welmers, The Word of God and Education; T. G. Wencelius (France), The Word of God and Culture. Banquet speeches and Conference memoranda complete the volume. Students of theol-

ogy will surely want the book. It will prove of sound value to any preacher. The low price is possible only because part of the publishing cost was assumed by sponsors.

S. L. Stealey

**Brown Americans.** By Edwin R. Embree. The Viking Press. \$2.75.

The author of this volume has been a student of race relations for many years, and is well prepared to speak on the subject. He has not disappointed us, but has given in a historical framework a discriminating interpretation of the Negro. Four chapters are given to the story of the Negro, particularly his American experience, up to the end of his enslavement. The remaining chapters set forth the problems faced by the Negro in the last three quarters of a century, including his progress against odds in education, economic and political matters. Of special interest is the chapter which records the work of John G. Fee and the early years of Berea College in Kentucky. It was the Berean experiment in interracial education that precipitated in 1904 the passage of the law in Kentucky segregating the races in all schools of the state.

Other chapters contain information about the ministry of various religious bodies in the establishment of mission schools for Negroes in the South, the advancement of public school education and the growth of Negro colleges. The story here unfolded should disabuse the American mind of the idea that Negroes are incapable of highest culture. "The contributions of able Negro scholars to every field of science and learning daily refute those who still insist, contrary to scientific findings, the Negroes are mentally inferior. The record of Negro achievement in eighty years gives evidence of what will come as educational opportunities are more equitably offered to members of this race." There is nothing better than facts to introduce discrimination into our judgments.

"Making a Living," "Sharing in the Democracy," "Odds against the 'Nigger'," "Soil and Soul," are other subjects

that are treated with soberness and frankness. The intent of the book is expressed in the author's final paragraph: "Diverse peoples must learn to live together happily and effectively in this rapidly shrinking world. This means not only control of greed and violence, but the granting of equitable opportunities; not only a free exchange of goods but a free flow of ideas; not only the right to life and liberty, but also the right of diverse peoples to their various pursuits of happiness." This is a book to be recommended to those who desire to be intelligent on the race question of America.

J. B. Weatherspoon

**Hero of Burma.** The Judson Press, Philadelphia, 1943. 64 pages. Paper, 40 cents.

This is the story of Dr. Gordon S. Seagrave, told in pictures for young people. The format is much like the paper-backed cartoon books which are so popular just now. But instead of "Dick Tracy" or "Terry and Her Pals," the hero is a real, live, medical missionary in Burma. The booklet is adapted from **Waste-basket Surgery**, the earlier narrative of this remarkable man whose more recent adventures are set forth in **Burma Surgeon**, a current best-seller. It will be an inspiration to young readers, and is not unsuited for adults, who also like cartoons.

H. C. Goerner

**A Lost Passion.** By Bishop Edgar Blake. Abingdon-Cokesbury Press. \$1.00.

The subjects of the sermons contained in this series are such as have been discussed times without number: Saving the Lost, The Elder Brother, The Rich Fool, The Good Samaritan, The Triumph of the Cross, The Deity of Jesus, and so forth. But the sermons are far from dull. In simple, heart-moving language Bishop Blake leaves out all staleness and presents truth in relation to our modern needs. The little sermon, "A Lost-Passion," for example, is a compassion of Paul's emotional language in Acts 13:10 and the present emotional "normalcy" of moral response: "Be open-minded,

tolerant of everything and everybody, right or wrong." The illustrative material is fresh, and the sermons are altogether helpful.

J. B. Weatherspoon

**Brother Under the Skin.** By Carey McWilliams. Little, Brown and Company. \$3.00.

This book is well described as "hard-hitting." It is the work of an advocate rather than a historian. The discriminations against the minorities in America are described in vivid phrase and in the sharp language of one who protests and has his own ideas of what must be done if America is to win internal peace after the war. There are chapters on the American Indian, the Chinese, Mexicans, Japanese, Hawaiians, Puerto Ricans, Filipinos, and Negroes. How have these groups been treated by white America? If the story were not so well documented one would be inclined to doubt the truthfulness of this long indictment. It hardly seems possible. Certainly the democratic principles of the founding fathers have lacked much of controlling our policies.

The remedy proposed in the last chapter is that the treatment of minorities should become the concern of the nation; a national policy implemented by Congress should be adopted; the Bill of Rights should be enforced by national law in the states that discriminate against the minorities; segregation, poll taxes, etc. should be outlawed. In a world the author abandons the gradualist methods of education, improving social contacts, reducing prejudices by national interracial understanding, and such like, and advocates radical legal action that would relieve all unjust discriminatory ills at once. The root and branch proposals go beyond what sound wisdom could accept, and are further weakened by the general temper in which the book is written.

J. B. Weatherspoon

**Five Seasons.** By Fannie Sprague Whitefield. The Christopher Publishing House, Boston. \$1.50.

The volume is divided into four parts: I. Earth and Weathers; II. Children and Others; III. A Color Sheaf; and IV. Faith and Hope.

Preachers might profit by reading poetry, which to enjoy requires exercise of the imagination. Not only should it be read for ideas but also for the beauty of sound in the arrangement of words. **Five Seasons** has many lines which fall upon the ear with beauty and recall our own experiences with nature and homey things. All of us have seen night come, but how many of us have felt how "gently the night spreads her velvet wing"?

The author has seen happy times in life and felt the joy of spring. She is not complete in herself, but knows that only faith and hope in God can bring real happiness. There is no understanding of the greed of man, yet "Lord, give us the strength of faith when we despair."

Inman Johnson

**The Legacy of the Liberal Spirit.** By Fred G. Bratton. Charles Scribner's Sons, New York. 1943. 319 pages. \$2.75.

From Origen to Dewey Dr. Bratton traces the development of the liberal spirit in relation to some of the basic questions and problems that inhere in philosophy and the Christian faith. Each chapter deals with the life and thought of a man or a period in the developing stream of liberalism. Were the early Christians radicals? Were they liberal in spirit and thought? Is there a relationship between theological liberalism and democracy? Does democracy depend upon the establishment and maintenance of a rigid mold of thought? These and many other interesting and important questions intrigue the curiosity of the reader as he finds himself carried along with the author in his study of men and movements in the making of modern thought.

It is a fascinating book, especially for those who have not made a thorough study of the continuity of Christian

thought through the centuries. Because the material of each chapter is given in a biographical frame, and because only the high points of history are dealt with, the average reader who would not think of himself as a specialist in the field will welcome the book as an introduction. Unless I miss my guess, it will stimulate the desire for further reading, and it will also serve as a guide for further reading by means of the carefully selected bibliography. It is not necessary for us to agree in every particular with a man who writes about the liberal spirit in history, but it is important for us to know the history. And the best way of studying thought movements in history is to study the men who have done the thinking. It is with that in view that I recommend this book with considerable enthusiasm. Read it, and then make use of the bibliography for further reading, and you will find your insight into theological and philosophical problems clarified, and your hunger for further knowledge of the historical background of the problems of the present day stimulated.

H. W. Tribble

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# Christian Clarity Midst World Confusion

What is the antidote for the confusion that characterizes our day? The answer to that question must be found in the ideals and principles of the Christian faith. That means that those who pose as Christian leaders must lay hold upon the books that conduce to clarity of thought in relation to the revelation of God in Christ. More than ever in the past, Christians must read carefully, think clearly and speak positively... Here are some books that will help. Read the reviews in this issue of the Review and Expositor, then send your order to the Baptist Book Store serving your state.

**THE GREAT CENTURY IN NORTHERN AFRICA AND IN ASIA**, by Kenneth Scott Latourette. This is Volume VI in *A History of the Expansion of Christianity*.

**THE VITALITY OF THE CHRISTIAN TRADITION**, by Twelve American Teachers of Religion. Every chapter stimulates, instructs, challenges.

**BURMA DIARY**, by Paul Geren. This book has qualities of greatness.

**THE CREATIVE DELIVERY OF SERMONS**, by Robert W. Kirkpatrick. Preachers everywhere will welcome this volume.

**MY LIFE WITH THE ENEMY**, by Phyllis Argall. Exciting as a detective story.

**WHEN CHRIST CONTROLS**, by John W. Verstegg. A fresh and vital book on stewardship.

**THE GOOD SHEPHERD**, by Gunnar Gunnarson. A simple, gripping tale of an Icelandic shepherd.

**THE CLUE TO PASCAL**, by Emile Cailliet. A book for the day.

**THE LEGACY OF THE LIBERAL SPIRIT**, by Fred G. Bratton. Here is a chance to read more biographical history.

**A CERTAIN BLIND MAN**, by Robert Elliot Fitch. The voice of the prophet is heard here.

**CHRISTIAN BEHAVIOR**, by C. S. Lewis. Another gem by the author of the *Screw Tape Letters*.

**A LAWYER EXAMINES THE BIBLE**, by Irwin H. Linton. Rich in illustrations and testimonies.